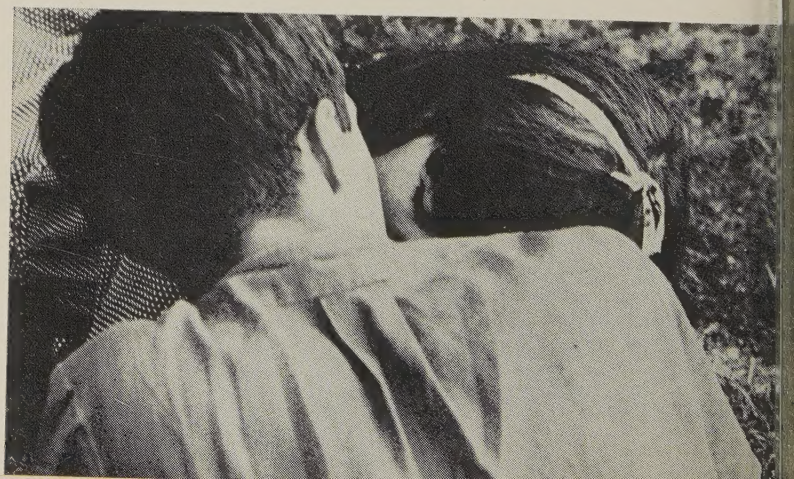
Youth / MORALITY . . .

. . . a very personal thin



HERMAN AHRENS JR. / Nothing is more wanted in life than love, nothing is harder to describe. Words fail to pinpoint what we deeply and what we often long for. Nothing is more needed to make our lives er, yet nothing is more misused than love. We look for love where it ot—in back-slapping socializing, in momentary infatuations, in "smother-' parenthood, in thoughtless conformity, in frivolous sexuality, in token rity to the under-privileged, in a passion for food or clothes, and so it s. The love which most of us live is fragmentary and immature. When speak of love, so many of us mean *getting* it, not *giving* it.

'he ability to love maturely is uniquely human. But mature love is an ntion that must be learned, for it does not come automatically. Psycholo-s tell us that rarely is mature love learned before the age of 35. And it ies easiest to those persons whose first 20 years in life are spent in a har-nious and loving family. Yet each of us is capable of learning to love e maturely. And in this issue of YOUTH, and in issues to come, we hope liscuss how genuine love does and can work in your life *now* as you grow ard true maturity. Love is at the heart of your understanding yourself, vour relationships with others, and of your outlook on life. It is a very sonal thing. And it is a thing you can talk about best with those you t most, with those who know what they're talking about, and with those ose life is guided by a mature love.

Genuine love fulfills and renews life—individually and collectively. know the presence of mature love by the depth of the relationship and the aliveness and strength in each party involved. This is the kind of e that sees in a person the hidden potential not seen by others. This l of love forgives when we don't deserve forgiveness. This loves makes ree man restless so long as others are not free. Love is willing to risk cule. Mature love is not blind, but sees with an insight that is pene-ing, critical and creative. Love moves beyond the initial shock of human erty and suffering to minister to the deeper needs. Love is able to ect the human integrity of even those with whom there is disagreement. e lifts the beauty of physical affection between husband and wife to a m of joy unsurpassed, and love enriches their life long after the youth-ess of the partners has faded. Love makes two people one without ting the uniqueness of each. Love builds trust, for it treats all people e in all relationships. Love is a gift, not a commodity, nor an award.

Genuine love is patient and kind, not jealous or boastful; not arrogant or e. This love does not insist on its own way; it is not irritable or resent-it does not rejoice at wrong, but rejoices in the right. Love bears all gs, believes, hopes, and endures all things. This kind of authentic love he heartbeat of authentic morality.

Morality is as old as mankind, but no older. Animals do not know rality; they do not determine right from wrong as man does. Morality lf is the conscience—the inner discipline—that human beings have built r the centuries in their efforts to get along with each other. It is both an

Youth/ July 1966
Vol. 17 No. 14

Editor: Herman C. Ahrens, Jr.

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YOUTH magazine
is published
for high school young people
of the
United Church of Christ
and
The Episcopal Church
An **Horizons** edition is published
for young people of the
Church of the Brethren
YOUTH is also
recommended for use
among young people of the
Anglican Church of Canada

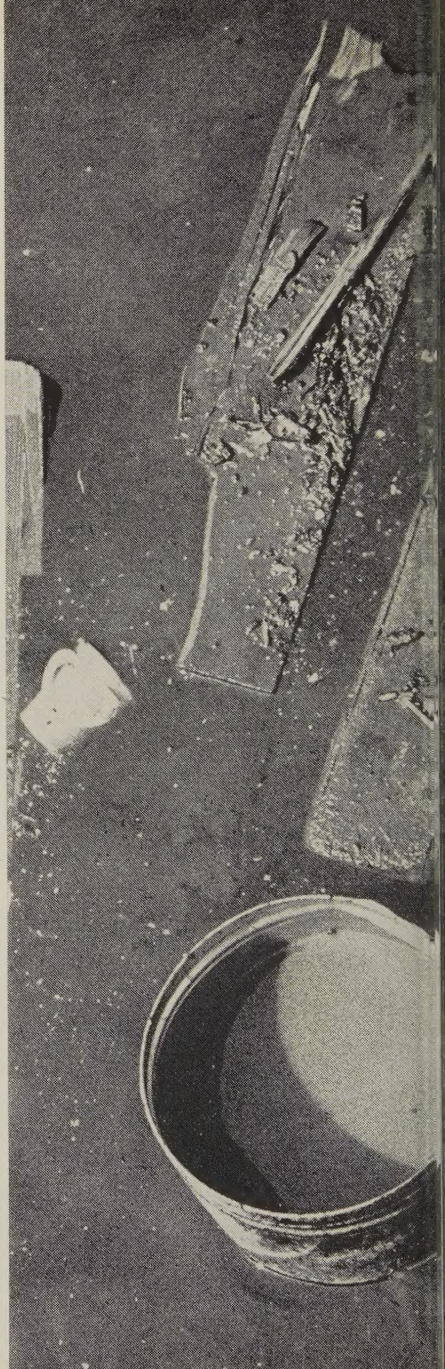
YOUTH magazine is published every other week throughout the year (except during July and August, when monthly) by the United Church Press. The *Horizons* Edition is distributed to Brethren youth by The General Brotherhood Board—Church of the Brethren.

Publication office: 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103. Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, $3.00 a year. Group rates, five or more to one address, $2.40 each. Single copies, 15 cents each, double isues, 25 cents.

Subscription offices: *United Church of Christ:* Division of Publication United Church Board for Homeland Ministries, 1505 Race St., Philadelphia, Pa. 19102. *Episcopal Church:* Circulation Department, YOUTH magazine, Room 310, 1505 Race St., Philadelphia, Pa. 19102. *Church of the Brethren:* General Brotherhood Board, 1451 Dundee Ave., Elgin, Ill. 60120.

Front and back cover photos by Ken Thompson.



vidual and a group conscience. Mankind's morality is still maturing. In authentic morality should always aid man in his growth toward a su- or level of existence—to transcend his earthly, animal life, and yet to within the reality of that physical world. Creative morality faces the of life today, builds on what is relevant from the past, reaches for the l, and always believes there is a better way.

oral conscience is shaped by many factors. Inherent in our present sical and psychic being are natural emotions and moral "feelings" that the product of centuries of human evolution. In addition, the mores of contemporary world—our neighborhood, our nation, and the global munity—influence how we see people and how we treat them. Most nate are the emotional and moral influences of our family life and heri-, of the faith to which we are presently committed, of the education we , and, finally, of this physical being we call our body.

he most revolutionary catalyst in the history of man's moral growth esus of Nazareth. His preaching—especially about the preciousness of personal integrity of every human being and about the redeeming er of a love that gives to another without asking in return—has never ped prodding the moral conscience of mankind. History has shown that when his church fails to grasp the fullness of all that he meant or fails ive his agape love, his truth cannot be submerged. "Love God with our being and love one another as you love yourself." In his divine love the roots of an awareness of all humanity and a truly universal morality. ur Judaeo-Christian heritage tells us that God created all things out of for the world; that his creation is good and that we can share in this dness when we know and live by the laws of his creation—whether we over these laws in a laboratory, or in a space capsule, or within the life ur family, or through God's spokesmen in the Bible or in today's world, however his truth is revealed. When we break his laws, we suffer.

ince no one knows all there is to know about God's creation, each of us s the best he can to understand the ways of the world, anticipating the of discovery, and knowing that God loves us when all else may seem . This confidence of a purposeful world, this assurance of forgiveness n we err, this humility that we do not know everything, this knowledge a love which can make all things possible, this respect for the integrity welfare of human beings everywhere—all these can give the Christian nique attitude in shaping his own and mankind's morality.

oday, as in St. Paul's day, the church must get involved in life around oth to change it and to be changed by it, not to hold back progress but ransform it qualitatively in the light of God's laws and in the discipline Christ's teaching. There are no easy answers for the Christian, but he e not be silent as the world struggles to transform its way of life.

lways our personal morality is in tension—between what we know what we do not know, between what we think is right and what others is right, between what we know we *should* do and what we *actually*

do, and between our human desire to be something better than we are our more base instincts to fear the unknown, to satisfy all physical des to fight back at threats, and to think *first* of our own personal welfare.

Man still mass-kills in war in a futile effort to settle differences. He permits millions to starve while billions are overweight. He still pools intelligence and resources to probe the dark side of the moon while yet fully fathoming the dark side of the delinquent's mind. But in his tempt to rise above his animal instincts, man's most personal strug comes in his efforts at the mastery of sex. Some call this the "last fron

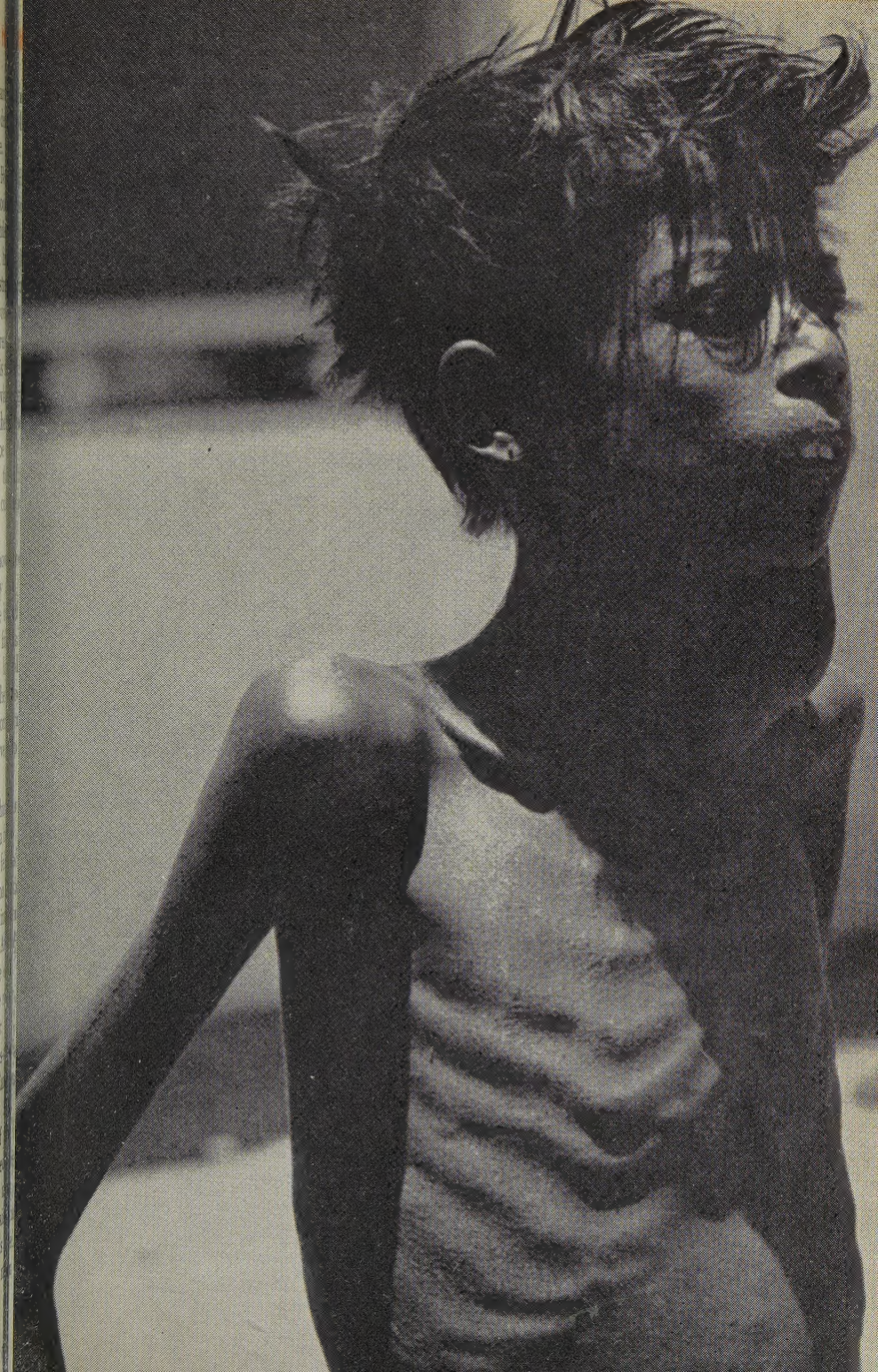
The moral conscience accumulated over the ages by many cultures that sex is a way of communicating love and that the sex act itself is m more human and fulfilling when it is participated in only by people who genuinely in love and who have committed themselves to each other life. When sex is used solely to satisfy an animal urge, it fails to be f human. But this is too limiting for some people today. They say thi simply an extension of "Victorian puritanism," against which our cult rebelled long ago. And so they demand new sexual freedom.

This demand for uninhibited expression, says Dr. Rollo May, renow psychologist, is but a new form of puritanism—use of the body a machine, separation of emotion from reason, and alienation from the bo He observes: "The Victorian person sought to have love without fal into sex; the modern person seeks to have sex without falling into lo Both deny the full meaning of love and of sex. Both hold back the potential of what we are as human beings. And so, campus counselors hearing complaints from their troubled clients that sex without love comes a "let-down" and the other person doesn't "seem to be there."

All social revolutions of recent generations—and today's hun rights stirrings at home and abroad—are the result of a desperate plea f people of all types who simply and rightly want to be respected as fel human beings—whether they be women who had no vote, laborers who no voice, immigrants who are mistreated, Negroes who are discrimina against, the aged who are forgotten, or the colonists in Asia and Af who are denied the human freedom and the riches of life they see e where. When relationships break down in our own everyday life, the m cause is that someone is not respecting the human integrity of another.

As our Western culture becomes more computerized, more mass-c forming, more fast-moving, more commodity-minded, there is a dan that the uniqueness of each human being will be lost in the shuffle. then we'll wonder why our culture is becoming restless and empty of p pose. Never should the moral conscience of *any* culture be determined popularity polls nor by the silence of dissenting souls, but each one m stand up—sometimes alone, sometimes with others who care—and rais voice of protest when the moral conscience within him says, "This is right!" But to protest also means "to affirm." And no affirmation is m effective and fulfilling than a life striving to be built on *genuine* love.

Photo courtesy of Lutheran World F



how does it f

Known as The Persiflage Players, four high school boys from St. Louis have been regulars at The Exit, a Christian coffeehouse in that city's Gaslight entertainment center. By means of biting satiric skits and folk songs, the boys comment on the morals of our time. All of their original presentations are written by one of their members, John Moore, who is a graduate of Lutheran South High and a forthcoming freshman at Washington University. Pictured below are John (seated) and Guitarist Byron Roche. The following skit is written by John Moore.

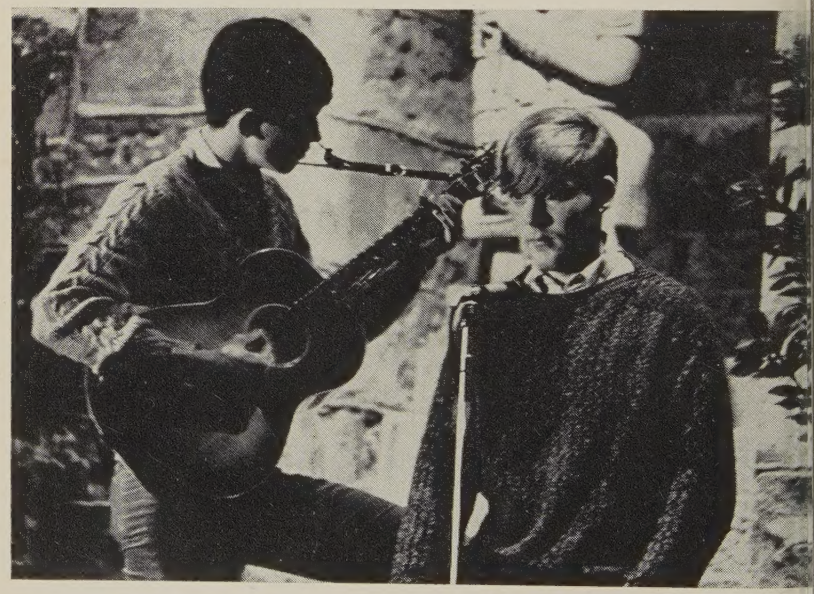


Photo by Ken Thompson

SCENE: *There are four players on stage. The first is seated on a tall s located downstage left. The second on some raised level, a box, sectio stage, or even a chair, center stage, but slightly to the right. The third i his knees at extreme down stage right. Finally, there is a guitar player stage, between the man on the stool and the second man, on a level ra above with others. As the action begins, the guitar player supplies mood with a soft, listless strumming or chord progression that picks u tempo with the first speech. Up till now all are silhouetted. With the be ning of the music, light is played upon the man on the stool.*

drown?

IAN ON THE STOOL: My name is . . . well, you ought to know my name now. I'm the man who sits next to you on the bus. I sell you insurance, a car. Our wives go to the same beautician, and/or I live in the house n the street that looks so much like yours. In short, John Q. Public. I fat, lazy, and decadent . . . and proud of it! I go to church every Sunday vell, *almost* every Sunday—I attend PTA meetings regularly! And, most ll, I care. I care about my twenty-thousand-dollar house, and two-car ge. I care about my twenty-seven-inch color television set, and, above I care about me . . . I love me . . . mor'n anybody else. My neighbors? ll, let's just say they're pretty good at it themselves. . . .

He turns around on his stool so that his back is to the audience, the light him fades out, and so does the music. At the same time, the lights bring ntion to the other two figures. The man standing has just noticed the eling figure, who is waving his arms desperately as if to keep his head ve water.)

TANDING MAN: Pardon me, but are you in trouble?

NEELING MAN: I guess you could say that, yes.

: What seems to be the problem?

: It's simple, really. I'm drowning.

: You're what?

: Drowning.

: Oh. (*Pause*) What's it like?

: What?

: Drowning. How's it feel?

: Well, I really haven't been at it that long. Not so good, I guess. I ldn't recommend it.

: Uh huh. Well, um, say, how'd you ever get in such a mess in the first ce?

: Well, you see that little inflatable rubber duck out there?

: Where?

: Out there. (*Points off right.*)

: Oh yeah, the yellow one?

: That's the one, with the Superman comic book on it.

: I see it.

: Well, I was floating around on it, getting some sun, when I fell asleep.

: I know what you mean. Superman comics do that.

: Uh huh, well, the whole thing is, I can't swim. And to make matters se, I'm in shark-infested waters.

: My goodness, you're in worse shape than I thought!

: Yeah. Say, would you mind cutting this conversation a little short? I'd da like to be saved.

S: Oh, sure. (*Turns to left, as if to leave*) I didn't mean to tal
valuable time. Hope you get help soon.

K: Wait a minute!

S: Yes?

K: Aren't you going to help me?

S: Me? Oh no, really, I couldn't. I have this appointment, you see, a
really shouldn't—

K: It'll only take a minute!

S: No, you see, this is a new suit, and—

K: Come on, mister, you're my only chance!

S: Oh, surely somebody else'll help you.

K: Who?

S: Well, there's that crowd gathering on the beach over there. (*He p
out into audience*) One of them is bound to—

K: Them? They've only gathered to watch. Look, one of them is
selling binoculars!

S: I know, I bought a pair. (*Pause*) Why, there's two people swim
out toward your duck now!

K: Are they coming over to me?

S: No, they're fighting over the Superman comic.

K: Come on, mister, you're the only hope I have left!

(*The light fades out on the kneeling figure, leaving the standing
alone to make his decision. In the background, the guitar player b
again to play the music he used behind the John Q. Public episode.*)

S: No, I can't! . . . Let me alone, will you?! . . . I'd just rather not ge
involved!

(*He walks over and stands next to man on stool, likewise his ba
audience. Light on him blacks out quickly. The music gets louder, an
light is played upon the guitar player.*)

GUITAR PLAYER: Not get involved!
A lady stabbed to death while thirty-seven p
looked on from safe inside their apartment building.
Another woman drowned, while on a beach a c
gathered.
Maybe someone'll do the same thing for you some
Probably tomorrow another unknown man will
off a bridge, or shoot himself, just 'cause he thinks nobody
What a silly thing to think!
I wonder where people get such ideas, anyhow?
Oh well, tomorrow's another day . . . and mayb
not such a bad solution to the population explosion at that.

(*Light fades out on guitar player playing softly and humming to him*)

Finis

the world and me

Life is so complex. The more I see and hear and learn, the more confused I get. Is there no simplicity left?

Man has learned so very much. His knowledge of science can either ravish or recreate the world. Are we using our wisdom wisely?

The world is in bad shape. All people seem to want to live at peace but just don't know how. Is there no way out?

Every human being wants to live his life more fully. But we exploit one another; we turn our backs on those in need; we really don't care. Where is that love that can fulfill?

I feel so small. I want desperately to help and I am sure there is a better way for our world. But what can I do?

Somewhere there must be Truth and Light and Hope. Somewhere in the beginning of things, was there a better Way intended for our world? Have we somehow lost touch with the Original Purpose of it all? Is there no Person to whom we can turn for help?

In the darkness . . .
We stumble . . . and fumble . . . and fall.

When the sky is darkest, the stars are brightest.

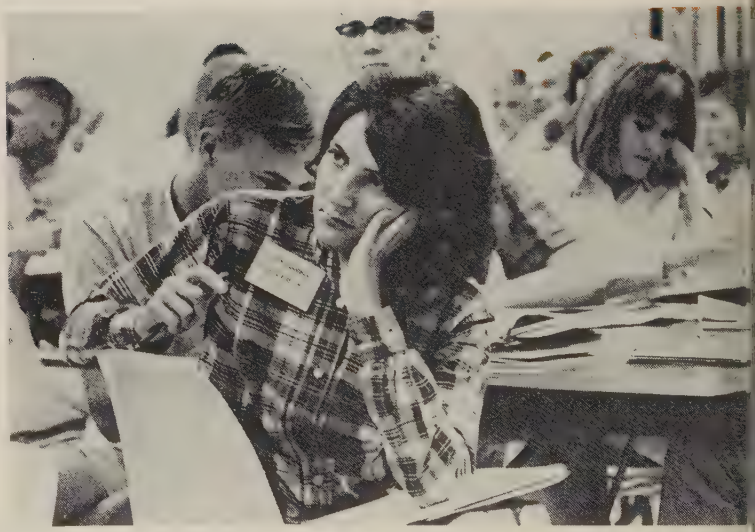
Why have we lost sight of the Light?

O God, our Father,
our Creator,
our Light,
Why have we lost sight of you?
Why do we no longer feel your Presence?
Why are we not moved by your Purpose?
Why do we avoid, yes, even fear, you,
when we should love you?
Why do we weakly seek our own way,
when we know that the right way is your way?

Help us to see beyond ourselves
to others,
to greater truths,
to you.

YOUTH FORU

ON MORAL ETHIC



Photos by Ken Thompson

Teens welcome a chance for open, honest, informed discussion of the problem morality. At least that's what they said at Youth Forum last summer at Elmhurst College. The topic was: "Youth and Ethic The Revolution in Morals." The particip were 80 teenagers and 40 adults f all sections of the country. The sponsor the Youth Ministry of the United Churc Christ. In a week of speeches, small-gr discussions, Bible study, worship, and field tr these teens confronted the many aspect morality—from race relations and povert sex. On the following pages are representa answers to some of the questions which YOU asked these young pea

at are the most frustrating problems youth face in the area of rality and ethics?

he most urgent problem concerns sex. Year after year, the problem of -marital pregnancy and "forced" marriages arises. Students are forced leave school, their "marriages" are often annulled, or end in a divorce. the big questions is "What's next?" America is getting more liberal, e daring. Will our morals finally break down to an animal stage?

—*Karl Kawachi/Hilo, Hawaii/17*

Iuman rights is our biggest moral problem. This is not merely a South- problem. All people deserve equal social and civil treatment, NOW!

—*Diana Buckthal/Louisville, Ky./16*

he big problem today is the way in which the youth of America are olved in war, not of their own choice.

—*Susan Campbell/Keene, N. H./16*

Communication is the most frustrating problem. Morality and ethics are icult subjects for discussion with adults and even with other teenagers. e problem exists because we were brought up to ignore such matters, so y seldom come out into the open. Openness, however, is the key to est communication. —*John Swingen, Jr./Cromwell, Conn./17*

The problems are: (1) The problem of living with the civil rights prob- , created and hurt by some of our elders; (2) Problem of deciding at love really is, and whether or not pre-marital sex relations are good, n if acceptable; (3) The problem of deciding whether or not there is od, and if so, weeding out the church until it is what we *expect* of a *rch.* —*Darlene Bruesewitz/Milwaukee, Wis./17*

Three ideas are pounded into the teenager from the time he reaches olescence until the time he flies the coop at 21. These three are: First, t above all he is a responsible human being capable of making his own isions and he should accept this responsibility without shirking. This a we get from every adult. Secondly, we are bombarded with moral les from our concerned "elders"—the moral "do's and don't's" of society. that were all we had to work from, we'd be fine, but, in the third place, iety continually bombards us with sex-aimed movies, books, magazines, l condones them all. —*Buffy Rewick/Honolulu, Hawaii/17*

There are four problems: (1) Inability to discuss freely with adults, ecially parents; (2) Knowing if your date will, won't, or wants to ark," etc.; (3) Adult mistrust of all teenagers because of a bad name ated by a few; (4) Attitude of not caring by adults, and especially by nagers. So many teens think it's sophisticated not to care about any- ng, to stay cool! —*David Olson/Madison, Minn./17*

Basically, everyone realizes what is "the right thing to do." The big blem comes in when you try to carry through.

—*Debbie Morey/Vandalia, Ohio/16*

Is there a "new" morality? If so, what's it like?

Youth today are more aware of morality and they question the st quo more than before. There is definite trend toward liberal beliefs ab the rights of individuals (in college, in race, and in sex) and there is als seriousness about youth that make them realize their purpose and t capability. —*Nancy Tippin/Essex, Conn.*

The new morality would certainly have to be called a rebellion ag i the legalism and such as embodied in the "old morality," but it is m importantly a more sincere affirmation of true Christian principles of ag love. —*Wendy Todd/Manhattan Beach, Calif.*

Kids today seem to drop all moral codes and do whatever they feel li Lots of teens are so empty and materialistic that they have to drink, sm take dope, or play with sex to get a thrill out of life.

—*Frank McLain/Livingston, Mont.*

I think we are rebelling against the old code in order to make so things which are wrong seem right. —*Janice Bryan/Agawam, Mass.*

I think of the new morality as an organized revolution against out-da moral codes which I personally am not sure are out-dated.

—*Elizabeth Plume/Martinsburg, W. Va.*

How would you define "sin"?

I am guilty of sin when I let my thoughts and actions be directed b selfish love and I fail to have a concern for others.

—*Susan Fairchild/Oberlin, Ohio*

Sin is commiting any acts against God's will as stated in the Bible especially in the Ten Commandments. —*Janet Lee/Providence, R. I.*

Sin is a breakdown in relationships between God and man and betw man and his fellow man. —*Marcia Stedman/Waseca, Minn.*

Sin is any consciously-done act which hurts another person, there creating a barrier between oneself and God and man.

—*Robin Hill/Boulder, Colo.*

Sin is doing something you know is wrong. Period!

—*Wendell Allen/Glendale, Calif.*

What is your impression of what the church does or does not about moral ethics?

In the church I attend, our minister refrains our youth fellowship fr holding modern dances. Instead, we have periodical *square* danc They're really square! If our minister will not even allow us to hold p dances, how can we possibly expect the church to cope with our chang morality? —*Name withh*

If the church has taken a stand on ethics and morality that is mode up-to-date, and geared to the new generation, no one has told me, o haven't been listening or reading well. —*Linda Jensen/Shelby, Iowa*

Morality and ethics are either covered up with big words or treated as an discussable topic. —*Barry Jackson/Speer, Ill./17*

The church is doing a very inadequate job in interpreting morality. The jority of people do not understand the basic concepts of Christianity, h as the meaning of man, what love is, the beauty of marriage, and relationship of man-to-man and man-to-God. What is known are the rules, which the majority either accept or reject.

—*Cathy Christeller/Bethesda, Md./16*

The church says "sex equals sin." —*Dennis Helling/Olney, Ill./17*

The church gives good advice, but still does not poke its nose in people's vate business. It gives help when you ask for it.

—*David Olson/Madison, Minn./17*

hat influence in your life has helped you most in forming your n guidelines in moral and ethical issues?

In my mind my parents live extremely close to the lives God wants a rried man and woman to live and so they influence me greatly. Also, my er, because it's easier to talk some things over with her.

—*Elizabeth Plume/Martinsburg, W. Va./17*

Other teens influence me most, because we're growing together and we're rning and developing and expressing our morals and ethics together. I uldn't include our parents, because they are in a different generation and y're having to learn our new standards.

—*Eric Hoffman/New Philadelphia, Ohio/17*

Basically other teens that I have known through the church help to keep on the "straight and narrow." When I tend to go astray, an indirect nment through conversation would set me straight. They never knew t their jabber was just the encouragement I needed.

—*Gale Brinkerhoff/St. Petersburg, Fla./17*

What has helped me most is talking to different ministers and in different cussion groups which have given me different ideas and a chance to tell ne. —*Bradley Botz/Granville, N. Dak./15*

My parents have given me many ideas and views. I respect their views d balance my own, primarily, on many of theirs. Also, a six-week sex ucation course which my church sponsored helped some of my ideas to established. But I frankly think I'd be in a mess if I went simply by at other teens do. —*Sally Barbour/Perkiomenville, Pa./16*

I think that my moral guidelines—much as we teenagers hate to admit —come mainly from my parents. However, they have never given me eir guidelines with the instructions to follow them word for word. ther, I feel that I'm guided mainly by my own estimation of what my rents expect of me. Knowing how my parents would feel about some-ing I was doing and how they would regard me if I did it, subtly be-mes my guideline. —*Buffy Rewick/Honolulu, Hawaii/17*

PERSPECTIVES ON SEX MORALITY TODAY . .

Photo by Ken Thompson

Every young person wants to do what's ri
Each wants to be treated as a human be
Each wants to be accepted by frien
But not all people agree on what's right and what's wro
Not everyone has the same idea about what being human me
And, in some situations, our being accepted is in cont
with what we think is right and hum
By what standards then do we deci

GABRIEL FACKRE / Whenever adults discuss morality, "sex" and enagers" are two words that quickly come into the conversation. And yet so often hear people say that teenagers are too young to be talking about t. Most of us know that nothing is served by sweeping your questions out sex under the rug. A healthy understanding of who you are and a rmal maturing into healthy relationships with others is often shaped by ur personal attitudes toward, and your knowledge of, all that is involved what we call sex.

Sex is more than physical, of course. Long before the obvious physical akening in adolescence—in fact, from the very moment of birth—our entity as male or female influences what our personality is becoming. ychologists tell us that it is impossible to separate what goes on in our art and mind from what happens in our body, because they are so closely d together. Centuries before psychology discovered this, the Bible was aking the same point about the facts of life: Sex is the sign language sacrament") which two people use to show that they care so much about ch other they want to spend the rest of their lives together.

But sex is not the only thing in morality. Perhaps the very fact that e think first of "sex" when "morality" is mentioned says something about . In fact, it may be our way of running away from facing up to the ally big moral issues of our day—war and peace, human rights, poverty d affluence, cybernation, self identity in a fast-changing world. Actually, ne of the problems we have in sex are mixed up with these bigger questns; so if we start at one end, sooner or later, we will get to the other.

Evidences of confusion in sex morality are seen everywhere. And even ough opinions differ on the seriousness of the current "sexplosion," it is obous we cannot turn our backs on it. It is time for the church to take a rd, honest look at the whole matter and thereby try to help its youth be tter prepared to face up to life as it is lived today—and tomorrow.

And perhaps the best way to start is by discussing several philosophies hich their supporters believe are possible answers to our current dilemma sex morality. One theory comes from outside the church and the other om within. Both have increasing popular support.

Seeking a "new" morality: Let's take a look at these two approaches sex morality that are currently the "in" theories. Although very different some respects, they both have been labeled "the new morality." To stinguish between these two notions, we'll call one the "detached" new orality, or for shorthand purposes, the "cool morality." And the other we'll ll the "involved" new morality, or for short the "warm morality."

Both are the same in one respect—they declare that we are living in a ew day in which the old standards do not fit. They both reject the idea at there are moral rules which make the sex act wrong before marriage "fornication") or outside of marriage ("adultery"). But the whys and herefores of these two theories are very different.

Cool morality: "Have fun and don't get involved"—Let's look a at the detached new morality. The give-away here is the word "detach So is the word "cool." This philosophy of sex can be boiled down to t advice, "Play it cool, man!"

This notion about sex has popular expression through the well-kn men's magazine, *Playboy*. Because it is read by more college men than a other magazine, its appeal cannot be overlooked. (Note! It is *not* ai for teens!) Packaged in glossy sophistication, its pictures, cartoons, ad tisements, the heroes in its stories, advice columns, the works—they all up to very much the same pitch: "Play it cool, man!" The magazine its Playboy Clubs around the country make millions by feeding on the ic tity crisis of the insecure young male in his twenties with his new mo and new leisure. As Theologian Harvey Cox says, the magazine—co ously or not—becomes a guide for its male readers on how to be a real n

A real man, according to this reading of the *Playboy* image, is the ruffled, cool, casual character who knows how to mix a drink with fine who has just the right stereo set, drives the latest sports car, wears t right necktie, and does all this with skill and detachment—never works a sweat, or gets unhinged, or overeager. He just lives it up.

As for sex, it's for kicks, too, says the "play-it-cool" posture. It is go recreation. It's play. And a real man needs his collection of "playmates" in real life, first and foremost, and then, too, in the magazine itself. T real cool man is, of course, a "playboy." You get the impression that t girl is treated more like a plaything than a person. She's one of his acc sories—a part of his playboy's ensemble—to be discarded when somethi newer and better comes along.

What is being said in the cool new morality is: Don't get involved. Do get entangled in the clutches of some woman who wants to tie you dov Have your fun without responsibilities and long-term commitments to m riage and moral codes. The cool new morality rejoices in the hard ti which moral codes are having today. After all, when the taboos of adult and fornication are shot down, you can really live it up without feeli guilty about it. "Play it cool, man!"

So much for cool situations. Let's turn to warm ones.

Warm morality: "Let love reign supreme!" The involved new mo ity says that sex is not something you can be detached about. It is a ma of deep personal involvement. Rather than exploit a relationship for y own selfish purposes, you must be ready to put your whole being into body and soul, and commit yourself without reservation to the other p son. In other words, you cannot separate sex from love. It's wrong to us girl (or a boy) as a toy, says the warm morality. It is dehumanizing!

"Well, what's so 'new' about that?" you ask. "Hasn't Christianity be saying that for 2000 years?" Exactly! Our religion has always fou against philosophies that try to turn people into things—whether it be cause of his color, social status, or sex. But the special twist that the

E CHURCHMAN SAYS: "The church of Jesus Christ does not end solely upon man's ethical achievements, but on God's promise t he will be in the midst of his church despite its performance. St. l was harsh in his criticism of irrelevant and immoral people in those ly churches, yet he could say to these miserable people, 'You are the ly of Christ and individually members of it.' But that does not let off the hook, for where God is—where his love is—that is the most gerous place in the world. Perhaps today's critics of the church and moral codes speak words we ought to hear. But as we listen to their ular voice, we should also listen to God's own word as it comes to us n his church and as that word presses us to a pioneering ministry to p and make the world human."

lved new morality gives to this ancient teaching is summed up by those o currently champion the "situation ethics." Moral codes of old say that e sex act outside of marriage is evil, but the proponents of "situation ics" say that no act is evil in and of itself but it depends upon the situa-n in which you find yourself.

The rightness of any act should *not* be pre-determined by a strict inter-etation of natural laws but should be determined by the persons involved the immediate situation. And the decision for each situation is made by eans of responsible interpretation of all the factors in hand and for the eatest good of the other person. And so, says the warm morality, in some uations—in and out of marriage—the sex act may be good and in other uations it may be bad, but each person is free to decide for himself, med with his accumulated knowledge and inspired by agape love.

The warm morality does not go by the rule book in sex. *What is most portant is to get your heart in the right place.* For the Christian this eans he must first and foremost be concerned about developing an atti-de of *total good will toward people.* And in each situation the individual ecides what is the right course of action for that situation. He does draw on his knowledge of the thoughts, law, and "social wisdom" of the past. other words, he *does* have codes in the background, but these codes are t absolute nor binding. He knows that each situation is new and it is who must finally decide for himself what love dictates is the "neighbor's od" in that particular situation. The warm morality says each person must ay each situation by ear, a loving ear.

There you have it! Two reactions to the "sexplosion"—the cool and warm rsions of a new morality. But how do these two perspectives stack up blically and theologically? Let's start with a few down-to-earth things.

Some facts of life: A couple of years ago, our family began a little periment in taking care of daily household chores. Dad and Mom and ds reasoned: In this busy world in which each member of the family has ch a varied pattern of activities, we could not possibly plot a rigid weekly hedule for table-setting, dish-washing, and cleaning tasks. The situation nanged each day. Why not be fair about it and let the duties of each day

be determined by how things were that day? Let "neighbor love" dec who does what, not some prefabricated plan. We became proponents of warm new morality as it applied to dish-washing and household chores

What happened? At a typical meal, Mother would ask Skye to do dishes, since Judy and Gay had to go to Girl Scouts and Bonnie hac study for an exam. But Skye would remind everyone she had washed dishes two nights in a row, that she also had to study, and that Judy Gay could do the dishes before they left for Girl Scouts. And Judy Skye that she got cheated all last week when Skye was sick in bed. why didn't Bonnie study last night instead of watching Hullabaloo? Bonnie pleaded: "Do you want me to flunk?" As all voices rose to a pitch, Father shouts: "Stop! I'll do the dishes!"

Does it sound familiar? Now let's make a theological analysis of situation and of our family's attempt to operate with the "no code" proach of the warm morality.

Man is frail and self-centered. In our attempt to confront each fre situation freshly and do what neighbor love required in that situation wit out benefit of prefabricated codes, we became aware of some factors whi raised their ugly heads. First of all, to be fair in each situation, you have have a really objective view of all the factors. But everybody looks at situation from his own vantage point. And because this is so, no one (exce God) can see *all* the facts that are necessary to be seen if he is to make his mind fairly in each new situation. This is the human condition call by Christian theology—"creatureliness." We are finite and limited creatur bounded by our particular life, our past, our experience, our way of lookin at things, etc., and every decision we make will be colored by that parti ular angle from which we look at life. What we see therefore is not "t situation," but *our version* of the situation. Not only do we see each situ tion from our own angle but in terms of our own personal interests.

Now Christian theology also has a word for all of this—sin. When y get around to making decisions "situationally," without benefit of co guidelines, purely by your lonesome, the ugly little demon of self-love gins to do its work, encouraging us to arrange the facts of the situati according to how it pleases us. And how clever we are at this! We nev boldly say: "I am selfish and I want to do it this way." No, we're smar than that. We think up holy and virtuous reasons to prove to ourselves th

THE PLAYBOY-TYPE SAYS: "Life was made for living; so live a little! Don't give me your codified lists of do's and don't's, but permit me freedom to decide for myself. No action is evil in and of itself; but it's the context in which it's done that's wrong. My private life is my own business and what I do in private does not necessarily determine whether I'm a good or bad citizen. Sex is a healthy and natural part of life. There's nothing wrong with looking at pretty girls; it's a normal response. All human beings are sacred. But I don't think sex is anymore sacred than tennis; by 'sacred' I do not mean given of God, for I'm not sure there is a God."

are doing the thing for very high-minded reasons. Each of us figures angles according to his own interests. And that is why Phariseeism, self-nteousness, the "cover-up sin," is the worst sin in Christian teaching.

A common discipline helps brother love. After eight months of perimenting with the "situational" approach to doing household chores, family returned to a code of household conduct. We realized what we uld have known all along as Christians—that we are very frail and self-ntered human beings, and that we have to take this into our calculations en conducting the affairs of our household. To get a humane household ere everybody gets a fair shake—in other words, to achieve neighbor e, we had to put our heads together and bind ourselves to a set of rules—ou shalts." On Monday, Skye shalt do the dishes; on Tuesday, Judy lt do the dishes; on Wednesday, Gay shalt do the dishes; etc. . . .

There are exceptions, of course. When Judy is sick on Tuesday, or Gay t Girl Scout camp on Wednesday, obviously the rules have to be broken. ere is an exception to every rule—and, in addition, the exception proves rule. The point is that you do not make the exception into a rule—a e that there are no rules! This is the unworkable "situationalism" that found impossible to live with. In our being human—limited and sinful—had to find a common discipline. And we did.

The great and good point made by the warm morality is, of course, that man beings and neighbor love are the basic concern in morality. And manity would be well served if men were wise enough and good enough see *all* the facts in a given situation and to act unselfishly in that situation that the maximum welfare of humanity were served then and there. Men, wever, are not angels, all-knowing and all-pure. They are men—limited d self-centered—and therefore not capable of the completely objective ighbor love which situationalists count on so heavily.

An interesting observation was made by the *Time* reporter who was de-ibing the new morality as stated by Professor Joseph Fletcher of Harvard. e quoted Fletcher as saying, "One enters every decision-making moment ned with all the wisdom of culture, but prepared in one's freedom to spend and violate any rule except that one must as responsibly as possible ek the good of one's neighbor." The *Time* reporter added, "Which is quite thought for an 18-year-old during a passionate moment in the back seat a car." As is often the case, a hard-nosed magazine reporter has more vvy about people than those of us who dwell in ivory towers.

The point is that if we are really to make and to keep life human in sex estions, we cannot rely on the frail and partisan judgments of human ings locked in some specific situation with no rule book to go by. The hole point of a moral code is to honor and ennoble human life. The bibli-l commandment, "Thou shalt not kill," was hammered out because man life is precious. Likewise, "Thou shalt not commit adultery" is on e books because there is something so precious and wonderful and joyful out sex in marriage that we want men to experience it, and not deprive

themselves of it by shooting down the institution for which it was ma
Anything less than faithful love is dehumanizing. To want to play it co
with sex, or to play it warm, is to cheat oneself of its real joy and power-
and is really anti-sex!

Can laws change people? A loud howl of protest arises about this t
from the defenders of the warm new morality: "All this talk about the n
for laws and rules and codes is beside the point. You cannot make a per
good by telling him to obey a rule. You first have to get his basic outlo
straightened out. Once a person has his heart in the right place, the ot
things will follow naturally."

It's intriguing to note that we hear a very similar argument these days
the struggle for human rights in our country. In defense of the status qu
in race relations, persons say, "You cannot legislate morality." What th
usually mean is that you should put your energies into changing the he
of people, rather than fighting to change the laws of the country—getti
laws to allow a Negro to vote, to live in a house of his choice, to attend
decent school, and to have a fair crack at a decent job. But the Negro can
wait until everybody has had a change of heart. He wants and deserv
his rights now.

Law cannot make a bad man good, but it can make a good man sa
Laws cannot convert overnight a segregationist into an integrationist, b
it can protect the Negro. We need a minimum safety to make the wor
livable. Similarly, moral law will not change your heart, but it will provi
a minimum control in society from man's selfish ways. Law, therefore, is
expression of love. This is as true in sex rights as it is in civil rights.

No man is an island. Both of the new moralities are big on indivi
ualism. The cool morality says, "What we do with our sex life is our ov
business." Two teenagers announced this as their philosophy. A few mont
later the girl was pregnant. A minister who counseled with them afterwa
mused to himself that the unwed mother had gotten involved with
adoption agency, a lawyer, foster parents, a psychologist, a social worke
four upset parents, and a minister. How can we say that what we do
"our own business"? We are not islands but part of the mainland of h
manity. What we do ripples out in wide circles of influence for good or i

The warm morality is individualistic, too, in the sense that each pers
is counseled to take each situation into his own hands, operating with lo
and the facts available. Such counsel too easily ignores the judgment wh
the Christian community has arrived at through centuries of thought, e
perience, and understanding. And pre-marital and extra-marital sex is
moral problem that has been around a long time.

The Christian faced by a moral decision again is not an island but
part of the great mainland of the church. He no more makes up his morali
as he goes along than he makes up his religion as he goes along. He do
not operate by himself alone, but he takes seriously the covenant commu
ity to which he belongs and what it has learned about life.

Accentuating the positive: If codes are to protect something precious, en what is there about the Christian understanding of sex that makes sex precious?

"A man leaves his father and mother and clings to his wife and they come one flesh. And the man and the woman were both naked and they re not ashamed." Now that is not a scene from "Never on Sunday." It's a rse out of that earthy book, the Bible. And it is what sex is all about, acrding to our religion. The key words are "one flesh." When the Bible ks about sex, it uses a funny kind of word. "Adam *knew* Eve his wife. . Cain *knew* his wife. . . ." Sex is *knowing* another person. Now that is profound way of putting it. The sex union of two persons is so meaningful at you really *know* each other. It's deeply spiritual, as well as physical. e hidden mystery of the other person's being is disclosed in the act. In ct, they are no more two separate persons—they are, as the Bible puts it—ne flesh."

Here, in the coming together of a man and a woman, the secret of the iverse is let out. While all the world seems to be a place of separateness, hting and alienation, here in the joining of an Adam and Eve there is eness, togetherness, knowing.

It's between two people only. Sex, in the Bible's viewpoint, is a very ulous thing. It takes place between just two people. In Genesis we don't ar about Adam and Eve and Jane; we don't hear about Adam and Sam d Eve. No, it was a closed corporation. Sex was intended by God to be ry special and singular. How could you possibly have this deep, one-sh knowing passed around like a bag of peanuts! No, it's a private one-one relation.

And sealed with a covenant. Because it is all these things, the human lation for which it was made is the life-long, joyful, responsible, caring, aring, one-to-one bond of a man and of a woman. That is what Chris-nity means by marriage. Just as the jealous union between God and his osen people is sealed by vows and called a covenant, so marriage is so aled and described as a covenant, between two people who pledge them-lves to stick together through thick and thin, plenty and want, joy and rrow, sickness and health, for better or for worse.

It is no accident that the marriage service begins with the moving words,

HE SITUATIONALIST SAYS: "As a Christian, I believe that the ghest norm for judging all moral decisions is the divine command to ve God and to love neighbor. Although moral codes are a part of y religious heritage, I do not feel bound by them. No act is in and of self evil, but it depends on the situation. And so, in making moral ecisions, I approach each new situation afresh. First, I analyze the tuation from such angles as the end sought, the means to be employed, e motive at work and all the foreseeable consequences. And then, formed by agape love, I decide what would be the greatest good for e other person involved in that particular situation."

THE DEFENDER OF LAW SAYS: "Responsible laws are made to protec something precious—personal rights, human life, and the like. I believe, for example, that sex is God-given and to be used as God intended. Thus responsible codes in sexual morality are not against sex but against the abuses of sex. I believe that to love God and to lov neighbor are a Christian's highest command. I also believe that there are laws given by God that govern how I should love my neighbor— not leaving the "how" exclusively to me. In making moral decisions, ma is not always guided by his highest instincts, for in some situations his decisions are more self-centered than neighbor-loving and more naive than all-knowing.

"Compared by St. Paul to the mystical union between Christ and church," for it is true that the union between a husband and wife i earthly reflection of the deepest bond known to the Christian: That tween Christ, the bridegroom, and the church, the bride. Dr. Roger Sh calls it "faithful love." The marriage union has even been compared to inner life of the Trinity.

What is being said in all this is that if you want to see a clue to great hidden realities of the Christian religion—God's very being, his bo with the Christian, Christ's love for his church—just take a look at precious gift of sex as it is lived out in the joyful, life-long unity of a m and a woman in a real marriage. That is a pretty astounding thought. B after all, the Bible is a pretty astounding book.

Creation and Procreation—God's plan: There's more. If sex a marriage (sex within marriage) tell us about the "I-thou" redemptive p in love, they also tell us about another side of God's plan in love— creative love. God is Redeemer and he is also Creator. He *knows* us a he *makes* us. So too, indeed, marriage is for both knowing and maki God is Creator; man is procreator. And so the marriage service says t the new union is for "the proper continuance of mankind."

To take procreation as a second major purpose of sex is to clear up a of nonsense spread around by both the moralities of detachment and volvement. When you see that sex is a gift God gives in order to bring new life into the world and to see that that life gets proper food, clothi shelter, education and love to prepare him for taking his place in the wor some things become rather obvious.

For one thing, any detached sex relation to a plaything that you enga in just for kicks is a pretty trivial use of a gift God has given you for ot reasons. For another, to use that gift in a sexual relation outside of marria on the grounds that it humanizes, or as a sample of "neighbor love," is j as faithless to the procreative purpose of sex. The really humanizing, neig bor-loving use of sex includes the responsible, caring, bringing of child into the world. No matter how you slice it, sex engaged in ouside of m riage—for kicks or "because we really love each other"—denies God's sign to beget and to take responsibility for the fruit of the womb.

The way of faithful love: Marriage in both its creating and redeeming ension is a mirror of the life of God himself. His creativity and his ine love are, for Christian eyes, reflected in the procreativity and human e of a man and a woman by the marriage bond.

When you consider the great positives of the holy union of a man and man, it is no wonder that the church fights so hard to protect this tender ationship. Marriage, as God intended, is "faithful love." When you take t in the sex act outside of marriage—whether "pre-faithful" or "extra-hful"—you are unfaithful. Such activity is a form of short-changing urself, your partner, and your God. But if you believe with all your heart t men and women are entitled to experience the joy that can be found a faithful covenant, then you are going to struggle to defend that covenant.

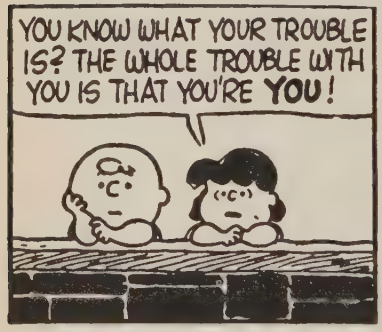
What happens to those who fail? Christ recognized that the life he ed his followers to live was not easy, even though it was right. And he ognized that human beings are frail and self-centered, as well as capable intense faith and deep love. While Christ was for morality, he was not strict moralist. Remember how he had a special place in his heart for adulteress, the prostitute, the person who just didn't have much will wer? Well, there's an example for us in what he did. While we struggle responsible codes and covenants, we must learn about forgiveness and eadiness to love those who fail. Just as God forgives us no matter how v we go, the church must be ready to forgive.

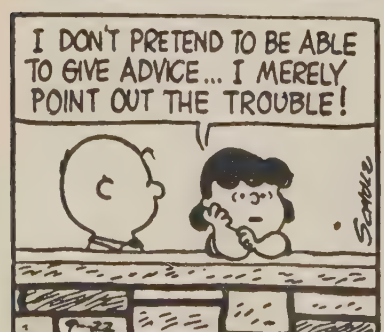
This is all well and good, but . . . Many in the world today have prob-ns in their relationships with others because they are caught helplessly the whirlwind of those "big issues" we talked about at the beginning of s article. A child who has lived in the streets of a slum ghetto all his e, because the white middle class world gave him no alternative, will live the only "code" he can know within that cramped terrain. A child who s grown up in an affluent suburban society, where he has been taught can buy friendship and manipulate people to get what he wants, will e by the "code" he has been taught.

Our fine talk about warm neighbor-loving morality or Christian codes ll mean nothing if we do not get to work on the "big issues" that put sponsible sex life within reach and within proper perspective.

When the chips are down, each of us has to make his own choice about e way he must go. A Christian man is a free man. He is not only free ough to be open to radically new ideas and a future full of unresolved oral questions, he is also free to choose the yoke of discipline of his faith mmunity. He is captive neither to the loveless code of the legalist nor e codeless love of the situationalist. True freedom is the way of faithful ve, a love that finds its fulfillment in the joyful, responsible, caring, shar-g, life-long union—the one-flesh covenant of Christian marriage. ▼

BRIEL FACKRE / Dr. Fackre is Professor of Theology and Culture at Lancaster Theo-ical Seminary at Lancaster, Pa. This article is adapted from lectures given by Dr. ckre at the 1965 Youth Forum of the United Church of Christ.





a pocket handbook on psychology and you .

A big part of getting along in life to know that life is worth living, tha has purpose, and that you as a hu being are important. Such life-shaping u derstanding comes to each of us throu personal experience, through studying t truths of the past, and through listeni to the best insights of today as shar by knowledgeable persons who care.

This learning can happen at home, school, at church, at the library, throu the mass media, in a doctor's office, a elsewhere. For example, through a syst matic study of human behavior, psych ogists can see what makes us do what do and counsel us on how we might i prove our behavior.

And that's why, on the following pag we present "You Are You," a very bri introduction to understanding yours The author, Jack H. Brennecke, is a me ber of the Psychology Department at M San Antonio College in Walnut, Cali as well as doing psychotherapy at the T City Mental Health Association in Pomo and at the Edgewood Family Counseli Agency in West Covina, working es cially with teenagers.

If you wish to save this "handboo (pages 27 through 38), just loosen t staples on the fold between pages 32 a 33 and gently lift the "handbook" o If you would like for YOUTH to do mo of this kind of article, drop us a postca or a letter, telling us what questions you like to have answered by Mr. Brenne or other psychologists who will be writi for YOUTH in the future.

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YOU ARE YOU

a psychologist answers the quest

BY JACK H. BRENNECKE / "You are *You*!" That's a weird kind of for an article. But, before I'm done I hope to sell it to you as a very answer to the very real question: "Who Am I?" Now, obviously, that doesn't answer the question at all, at least not for the average person. I'm going to lay some goodies before you in the brave attempt to find so thing more-than-average *in* you. Because the title of an aritcle certa doesn't answer a question, it only asks more! But, in the asking of m questions, answers begin to come even before you know it. So, let's t the prelims to a minimum and jump into the main event: "Who Am I?"

Introducing the Nebbishes. You—the person who is asking "Who I?"—are YOU. That is a lot. But, the trouble I've found is that most those asking don't think that is very much at all. These people think v little of themselves. They are nothings in their own eyes. They are "Ne bishes." The Yiddish dialect is full of delightful little gems like "nebbish It means a "nothing." Some of you would say it differently ("a blob," slob," "a ding-a-ling,") but it all boils down to this: The person who fe like "a zero with the ring knocked off!"

I'm a psychologist (not a "head-shrinker"—that's a psychiatrist or p choanalyst), and I see lots of students, both in my classes and in individ and group counseling situations. These people, with very few exceptio are plagued by the same thing: A feeling of nothingness. In psychologic talk, they are full of feelings of inadequacy, inferiority. It is a very b problem, and one of the most serious we face today. Why do some peo feel that way?

Before answering, let me add that people at all age levels, younger th you and much, much older, have the same feelings. The reasons basically the same. A person feels inadequate either because of a wh gang of experiences in which he has too often come out "losers," or beca he is made to *think* (and feel) like a loser, a failure, a reject, a "nebbish They are not necessarily the same thing: Some people are very good doing certain things, but people who are very important to them do permit them to *feel* good about their successes.

Everyone Needs Love. You know (even if you don't like to use t terms) that one of the basic needs of every person is love. Not ju hugging, kissing, petting, or sexual affection, but the feeling of loving a being loved. Let's face it, a lot of physical "love" goes on without a real feeling of love behind it; and a lot of real love-feeling is damm

Who am I?"

because of some inability or lack of opportunity to express it. Both are oblems to the psychologist, because both of them describe a person living only part-way.

When I say you are YOU, I am letting slip a very fundamental truth that would like to get across to you: *There is something very worthwhile out you for your own sake.* You are of *Intrinsic* worth, not just *Instrumental* worth. ("Hey, dig this guy! Going philosophical on us!!") Afraid The philosophers, who study a lot of things, talk about Value. They l this study Axiology. Value is the worth we put on things. Some things e of value because of the way we can use them, of their usefulness to Like clocks, cars, clothes, clothespins, and pizza pies. Some things are value just because of what they are: Art objects, freedom, and persons. lot of people mix them up, such as people are valuable only for what ey can do for us, or when cars become valuable only as objects or asures. Obviously, most of these overlap.

What's my point? That you as a person are valuable mainly beuse you are you, not just because you are pretty and your good looks ake me look good when you are with me. Not just because you are ded with money and you can give me things. Not just because you ve an egg-head and I can get through my roughest courses by clinging ose to you. Not just because you are a Somebody and I can hide my body-ness by associating with you. This is *using* people, as *Instrumental* jects. Whether you ever do a single thing for me—write a book, paint picture, or cop a Grammy for selling two million copies of your Group's p Ten record hit—you are a person, and that is enough to qualify for the le, *Somebody.* You *are* a Somebody, even though you may not feel like or believe it.

But you may say: "I don't want to be a Somebody. Somebodies ways walk around like they are Greek gods or All-Americans. They can ep their conceited, bragging ways." I'd like to correct a very real mix-up re. The guys or gals who spend most of their time talking about themlves, who cannot walk past a mirror without stopping to "admire" themlves, whose favorite pronoun is "I," who make you feel you're getting a vor just by being in their presence, these people are phonies! Deep own where it hurts, they are really "nebbishes." If they talk about themlves a lot, it's because down deep they feel that they will not continue exist unless their name is mentioned. If they spend a lot of time in

you ARE a Somebo

front of a mirror, it's usually because, unconsciously, they need to ch to make sure they are still there. If "I" is their favorite word, it's beca sometime early in their forgotten childhood they didn't learn how to s "I" correctly, and they aren't used to it. And as for doing you a fav the truth is usually just the opposite: They need to have people arou them to convince them that they are worthwhile, that they count. But course, they can't *say* that, so they put on the big act, saying: "I think can spare you a few minutes."

And now some psychology! "Oh, yeah! That's the stuff that teach people to hate their mothers and to raise kids by the book." That's n psychology at all, not even a real part of it. Psychology is simply th systematic study of human behavior, and that study may dig up some fac about people that are not too acceptable or "nice," but its primary p is to describe behavior and, if possible, bring about some modification behavior. The counselors and psychotherapists are the psychologists wh try to make people's behavior more effective and comfortable.

Psychologists discover that the roots of "nebbishness" lie far back in you own personal "history." A kid who is unwanted, unneeded, or a burde to his parents is pretty quickly going to feel these things, since most peop betray their feelings in one way or another. His mother may feed him an clothe him; Pop may bring home the paycheck and keep the house in goo repair; but the thing that comes through to him is: They don't like m It's not ESP (extra-sensory perception); it's just that his parents hav said it in so many words, by a harsh look, a coldness, a detachment, unwillingness to get close or involved with him.

The unwanted child begins to wonder. Enough of this kind of trea ment and any kid is going to feel "badly" about himself. In a little guy mind, there are only a few reasons parents would act this way, and mo of the reasons are that he's been "bad," or done something "wrong." H may or may not have done anything "bad" or "wrong," but he can't usual remember. After all, he figures, my folks are older, that means wiser, an always "right." So, I must be "wrong." So, he spends much of the rest his life trying to make up for it, in lots of different ways.

Sometimes he punishes himself, trying to do penance for that ima ined "wrong" or "sin." He may get in trouble with the law, at scho arguing more than usual with his brothers and sisters. He may take narcotics or alcohol or delinquent behavior or sexual disorders. In almo every case studied, the kid involved has a basic feeling of being "bad"

n if you don't believe it!

good." In this fogged-up condition, he may drag others down with r, spreading the punishment around, and so his behavior hurts a lot people he thinks need hurting.

Or he retreats. He develops what we call "shyness." His unconscious ring goes something like this: "I'm bad, therefore anything I say or do bad. If I'm going to have to live around people, I'll hide my badness n them, by not talking much, by not getting close, by not letting them the real me, the "bad me." Sometimes this shy person retreats all way through day-dreams and fantasy, through hallucinations into full-wn mental illness (in this case, a condition called Schizophrenia). Not shy kids become schizophrenic, but too many schizophrenics began as , frightened kids for us not to make a point of it.

Or, they wear a mask. They are the braggarts, the conceited ones, the oxious ones. Either they want to convince the world (so that they become convinced) that they are not only "good" but "great!", or v want to be so obnoxious that you'll avoid them and they won't have be found out. Sometimes he does it (consciously or unconsciously) be-se he wants help for his condition. He's a lot like the homicidal killer o leaves obvious clues, or notes saying: "Stop me before I kill more." s crying in the night for someone to come to his aid and relieve him being a guilt-ridden, doubt-plagued "nebbish."

t's re-read time for you. It's coffeebreak time for me. It's time for h of us to take a break so you can catch your breath. These past few ges are my Reader's Digest version of an Intro course in psychology l adjustment, and I know it's snowed a lot of you. But I really don't nt to overwhelm you, so I hope you'll take this time to go back and read what we've said so far, and let it sink in. And then we'll continue. Are you ready now?

Back to the matter at hand: Feelings of nothingness. How do these lings start? Who's responsible for them? The questions are as answers. Obviously we could make a good start toward clearing up s condition if there were a few simple facts we could point to as "causes." t, we cannot. Yes, we know more than we did last year, and more than knew yesterday. But, these are still only "theories," guesses. We treat m like hypotheses in a physical science experiment and test them out, ising them or confirming them when a significant number of facts in-ate that they need it.

(Turn to page 34)

you are you, and that's a lot!

Photos by Don Rogers

when you live behind fantas

One explanation which seems to hold some water is that the parents a behind the feelings of nothingness. "AHA! I knew it! I knew if w listen long enough, and closely enough, we'd hear this guy lower the boo on Mom!" I usually hear this reaction when I'm delivering a speech abo adolescent or childhood behavior. But, let's keep the air clear: Mom Pop is not meant to be the villain, the "heavy" in the play. But, in ind vidual family situations (enough to make it important to mention it), o or the other or both of the parents have been a major factor in the creatio of "nebbishness."

There's usually another comment I hear at this point from teenager It goes something like this: "Ah, now we're getting somewhere! I've bee waiting for years for someone to give me an opening. Now, I can safe put the blame on Dad (or Mom) and nobody can say it's a personal feud This type of comment is usually made by the guy or gal who needs scapegoat, and who feels he's better than Mom or Dad.

Then there is the teenager who says: "I've suspected for a long tim that my folks weren't as perfect as they say they are, or as society insis that parents are. Maybe now I'll get some light shed on my hauntin feelings." If this guy is sincere in his situation, I will gladly shed wha light I can on the problem. If he just wants a fall-guy, or is unwilling t see that he has some responsibility in the matter, then forget it! I won give anybody ammunition to shoot down anybody else.

Feelings of worthlessness or inadequacy are learned. And the feelings are learned from people whose opinions and attitudes and relatio ships mean very much to us. They are our "significant others." Usuall but not always, the most significant people to us are our parents. Usual again not always, one parent is more significant to us than the other. T importance of Mom or Dad shifts several times in our childhood.

When a child is first born, no man is going to be so ego-centric as t claim that Dad is of number one importance, because, apart from h obvious lack of the equipment necessary to feed the infant, Dad is usual out bringing home the bacon that Mom needs to replenish her supply o "Baby Bacon" to nourish and strengthen the baby. Plus, Mom ha learned from her earliest days that one of her chief roles will be to hav and raise young human animals. We can conveniently minimize the que tion of an Instinct of Motherhood. Instinctive or not, your Mom's girlhoo

're avoiding reality

ning (including doll-play and "playing house") is geared to help her t the realistic demands of being a woman, a wife, a mother, and a nemaker. This is true whether the infant is a boy or a girl. Dad jumps the game early enough, in the next couple of years. Then at about e and lasting until about six, the child begins "playing favorites."

ew roles and relationships appear. Our society is set up on a strictly-ded Male-Female compartmentalization. (You don't believe it? Then guys just try walking into a restroom marked "Women" and see what pens! Or let a woman try to run for President—at least for the present! nd see the uproar that results.) Because of this Male-Female difference, becomes very necessary for us to learn not only how to be males in a e role with other males, and females in a female role with other females, how to relate to, and get along with, the world of the opposite sex.

o, a boy-child begins taking a great deal of interest in his mother, and irl-child begins being "Daddy's little girl." This is a very normal, very lthy experience in the lives of virtually every child living in a two-ent home. It also points up another difficulty in the broken, divided, nhappy home. A child needs two parents, one each to play the neces-roles of Father and Mother. In a single parent situation, the parent ls the need to double up and play both roles. In a strict sense, this just t happen! A mother has to be 100% mother, and this leaves very little her to be a father, too. Yet, a lot of them have to try it and wind up ling frustrated, not to mention the confusion the kids feel.

When the child reaches about five or six, he begins identifying with parent of the same sex and this helps explain why little boys learn how be men from their dads and how little girls learn to be women from ir moms. But suppose Dad can't teach his son all there is to know about ng a man, because Dad isn't sure of his own masculinity. Ignoring for hile the causes of his feelings of inadequacy, let's look at what this does Junior. (Incidentally, the same things apply to the inadequate Mom l her daughter, so change the words to suit yourself!)

When this situation happens, the boy begins to wonder who he is. He veys himself in the mirror and sees that, anatomically, he's all there l has the minimum equipment to qualify as a male. But, inside, because facts and feelings he's supposed to have are lacking (Dad couldn't wouldn't fill in the blank spots), he knows that physical qualifications

are really pretty unimportant, and he begins doubting himself, his m culinity. This can happen to a two- or three-year-old, and the confu and doubt you feel in adolescent days is just the last link in a long c you've been forging since that early doubt started.

The teenager who is not sure of himself is full of fanta Now, a fantasy is an object or event which you imagine in concrete sym or images, whether or not it exists in reality. A day-dream is a good ex ple of a very common fantasy all of us have. Sometimes the fantasy that you are not "all there," physically or mentally. Late-maturing b imagine all kinds of unpleasant things when the physical changes th see happening to other boys their own age just aren't happening to the

It may be even more frightening to the teen-age girl, because changes are often more "visible" than those of a boy. For example, her fantasy, she may think boys are evaluating her in terms of her bust-s (compared to other girls), while her comparisons of boys' voice chan or hairy chests are not as important to her. She thinks boys will pass by in favor of a girl with a 36-C brassiere size, while it makes very lit difference to her whether her date is a boy with a soprano voice or a ba profundo voice. Yet, these feelings will vary from person to person a for some girls the depth of a boy's voice *is* just as important as is fantasy of the importance of her bust-size.

Further, the thing is complicated by fears regarding relationships w the opposite sex. A boy, who has not learned from his father how to "b man" in relationships with women, is full of confusion and fear. He is totally concerned with sexual practices, but may be just as bothered by knowing what to say or how to act in dancing, or eating out, or walki his girl home. An adequate father (father-figures may substitute he can help the boy feel more comfortable with reality, which includes heal relationships with the opposite sex.

But what about your responsibility? We've raked the parents o the coals a good bit here. Now let's square things. You have as mu responsibility as your parents for how you turn out from now on. You c blame your nebbish-ness on your parents (adequate or not), but wh happens next is really up to you. What if these blankety-blank pare should suddenly die on you? Who could you blame then? Oh, yes, we c always find *somebody* to blame. Why not try this: Forget the blami game and get on with the business of living.

ut happens next is up to you!

)kay, so you've been handed a raw deal by having a father who isn't sure of himself and who communicates this to you; and a mother who unhappy with her role in life, giving you the cruddy end of things. v, the question becomes: So what? A real man, a whole person, stops ning things and begins taking action. If you are really upset and this kground is crippling you in your inner feelings and interpersonal re-onships, there are a lot of avenues of approach.

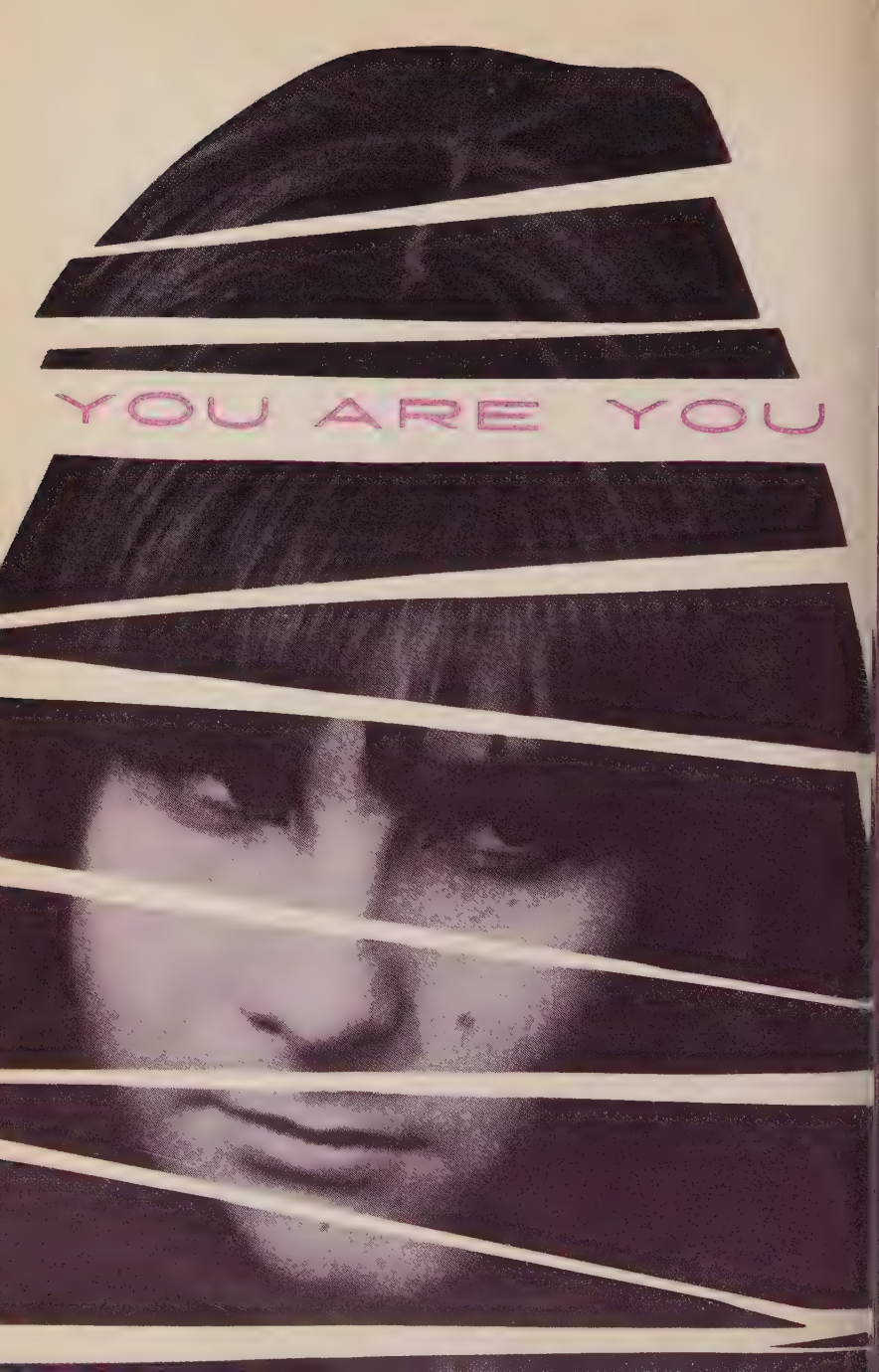
'ind a "somebody" to talk to. Try your high school counselor for , or your most understanding teacher, or coach, or YMCA secretary, or sponsor, or minister or youth leader at church. Sometimes just a few ions of "griping and interpreting" can clear the fog away from the way have to walk. One of these people may suggest more intensive and fessional counseling or psychotherapy. Don't get offended or angry at : It's being done by more and more people every day, and some pretty d people at that! Chances are pretty good that one or more of these ple I've mentioned above have had some counseling themselves and are ter people because of it. It's certainly no shame to admit what you've secretly all along: That you can't fix things up yourself, all alone!

Where do you begin? A real person has good, effective, open relation-s with other people. He begins by feeling very good about himself, y confident and accepting of himself. This builds up his emotional bank ount and he is able to draw on this account for his interpersonal rela-ships. He can write checks of relationship on this account without rrying about them "bouncing." That is a real goal of a real person.

So, "Who Am I?" You are You. That may be a lot, or it may seem like y little. But, you begin with that. You may build it up into a real long investment, or you may overdraw the account so much that the ure begins, and continues, to look pretty dismal, and every time you look the mirror, you see a nothing, a "nebbish."

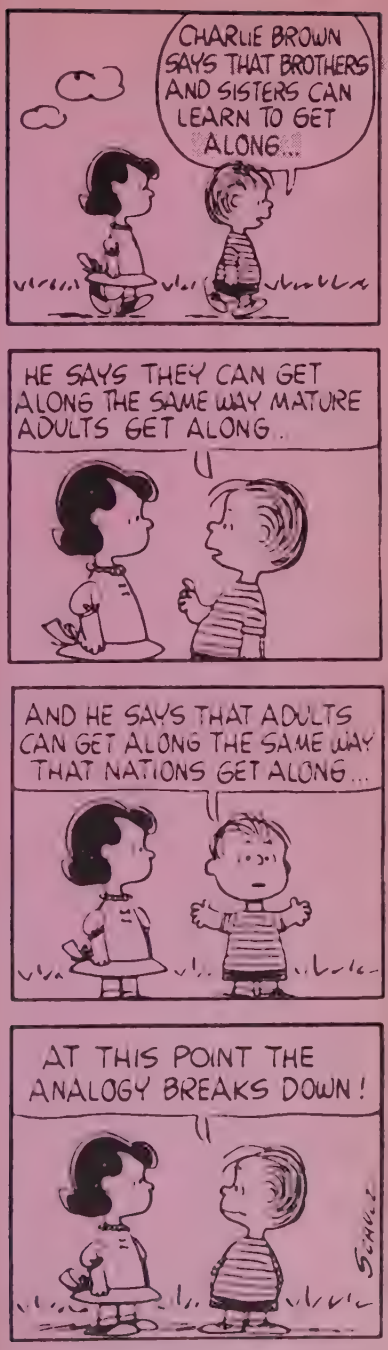
Or, you may look in the mirror and, even if you bite your lip a little, may say: "Well, you aren't a real winner, but you're something, and t's better than nothing." And you go from there, working, trying, erimenting, but, importantly, living your life. It really is up to you. ▼

CK H. BRENNECKE / Mr. Brennecke is a member of the Psychology Department, Mt. Antonio College, Walnut, Calif. In addition, he is presently doing individual and up psychotherapy at the Tri-City Mental Health Authority, Pomona, Calif., and the ewood Family Counseling Agency, West Covina, Calif., working especially with lescents.


YOU ARE YOU

ANUTS . . .

According to gospel accounts, Jesus admonished his disciples, "Unless become as a little child. . ." Cartoonist Charles Schulz has created a contemporary variation on that counsel old. In order to comment upon our adult world, he had produced "Peanuts," a cartoon strip in which children and a dog, while remaining child-like in fact, mentally and verbally have become adults—and sometimes very proud adults, especially the dog! In fact, one doctoral student, Robert L. Short, has written a book entitled The Gospel According to Peanuts (John Knox Press, $1.50) in which he discusses the theological implications of the "Peanuts" cartoons. For this special issue of TRUTH, we have selected some of Mr. Schultz's cartoon strips which speak about serious aspects of morality.



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PEANUTS . . .

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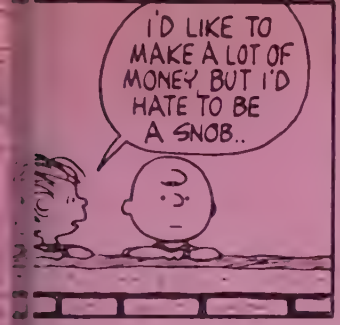
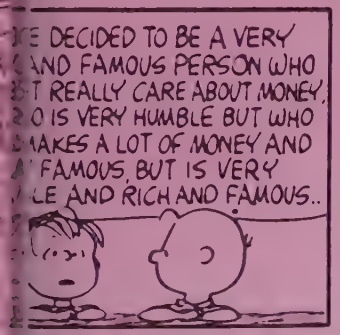
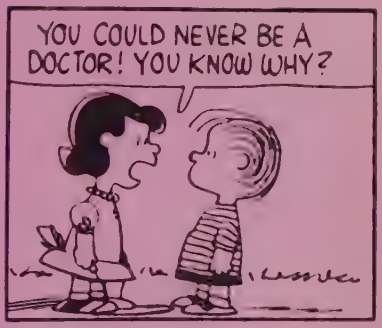

I'D LIKE TO MAKE A LOT OF MONEY, BUT I'D HATE TO BE A SNOB..

SIVEN A LOT OUGHT
SO WHAT HAVE YOU DECIDED?


E DECIDED TO BE A VERY AND FAMOUS PERSON WHO T REALLY CARE ABOUT MONEY, O IS VERY HUMBLE BUT WHO AKES A LOT OF MONEY AND FAMOUS, BUT IS VERY LE AND RICH AND FAMOUS..

GOOD LUCK!
SCHULZ

YOU A DOCTOR! HA! THAT'S A BIG LAUGH!


YOU COULD NEVER BE A DOCTOR! YOU KNOW WHY?

BECAUSE YOU DON'T LOVE MANKIND, THAT'S WHY!

I LOVE MANKIND... IT'S PEOPLE I CAN'T STAND!!
SCHULZ

what's causing the unr

BY ARCHIE HARGRAVES / I want to bring you some good news o
brand new thing that's exploding all over Chicago. It is producing a r
and a better and a more profound morality in this city than ever ex
before. This new thing is concerned with something very, very conc
and that is that the little people in the city of Chicago are getting tire
being held in contempt, of being made invisible so that no one sees t
of being made inarticulate so that no one hears them, of being made
even to believe that they are here and that they count. This new thi

ong Chicago's poor?

a movement against contempt, against derision. And this new thing assertion on the part of the little people in this great metropolis that are important, that they are somebody.

a long time people who have lived on welfare funds have felt that use they did not have the goods and because of the charity of the great ican system, they were supposed to get the little bit they got and be ful. Even though what they got was way below the poverty level, heir children went to school without enough food really to do the edu-

John Mast

If the church is God's conscience in the world, what is its response to injustice and indifference?

cational work that was required, these little people were to take it and grateful. People who were on the relief assistance rolls were not suppo to find out what they were actually supposed to receive. They did really know what their budgets were or how the mystery of compound these budgets occurred. They were so thankful for the crumbs that ca from the good tables of those who had plenty. They were thankful for old clothes that were discards that they could wear to keep warm.

This is what the little people used to think—that they really didn't serve the goods of life and that they ought to be content with what li they got. But the brand new thing that's happening is that the little peo are no longer thinking that way—at least in Chicago. They are saying: is not for us to have a little bit, but it is our right to have enough, to h the best kind of education that is possible, to have not only what is lega ours, but morally ours. And if we begin to call attention to our plight the most dramatic way, then maybe the United States will wake up a begin to look at us as human beings and to look at our situation as t situation ought to be looked at, and not to look upon us as the exclu people of this country, who are economically dependent because we the victims of a situation rather than the chief actors within that situati

What can the church do? Last summer, along with four men w were then attached to the Urban Training Center, we went to the west s of Chicago. We saw the conditions of unemployment; we got into some the dire economic situations; and we asked the question: "What is the r and the task of the church? How do we help the church to see this tas

It was decided that the most direct thing that the church could do, if going to be consistent with its faith, is to meet this problem head-on. A we felt that *the real problem of these people on the west side is their po erlessness.* Therefore, the first step ought to be the organization of th people who are unemployed into an organization in order to give them so power as a group. How do you go about that? We didn't know how, we felt that this was something that was most representative of the chur

Photo by Ken Thom

hat we could think of doing was to take some of these people whom we met informally and try to call them together.

ut of some 250 personal contacts, how many people would you guess out? About 150? No! We only had four. Four! Four unemployed who were so concerned with the situation that they wanted to talk t it. The other ones felt that these naive guys coming to talk about situation really couldn't do anything about it. Oh, yes, they might do n individual service, but they will do nothing to change my condition.

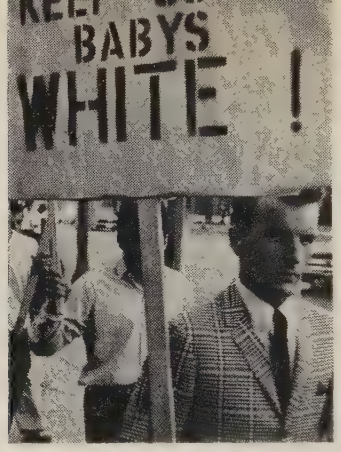
hat is the power of these strangers, anyway? The real power nd here, they said, is Tony, the precinct captain, because I know that comes and knocks on my door every week. He gives me certain louts that I've come to live on to supplement my general assistance get. I know that Tony comes by and asks "Man, what's wrong with If you got a ticket, give it to me, man; you know I've got all the in- ce with the judges. I can get it squashed." Of course, Tony does not sh this man's ticket. Tony simply takes money out of his pocket that been given to him by the ward committeeman, and he pays your ticket, he gives you the idea of the mystery of the courts and of his influence the powers that be. This makes Tony seem to be the only real power ost of the little people. So only four showed up.

nd then the tremendous thing began to happen. At that meeting of as they discussed their problems, we decided that for one week four ents from the Urban Training Center were going to live in with these unemployed men. They were going to be with them at every hour of day and night to establish an intimate kind of relationship, and yet a ionship based on objectivity, because the four students were going to to think through the eyes of the unemployed men and together they going to try to tackle the problems which the unemployed had.

here is, for example, the problem of where do I sleep. I've got a family, maybe the only way that my family can be helped is that I have to e home, because if I leave home, my family will get some relief money.

here is the problem of getting a job. So come and follow me as a job, and make certain suggestions about how to get a job. The naive ent—liberal and middle class—thinks he's heard about all of the agen- that exist to help—state employment service and the whole gamut of supporting organizations. They make the rounds—a tremendous educa- for the student because he finds just what the red tape is. He finds how many jobs are available. Oh, yes, there are jobs in abundance for e with advanced degrees and for those who have tremendous skills serving a long apprenticeship in some scarce type of activity. But for average guy who spent 20 years just working, who has been the man he bottom, who has constituted the permanent underclass in America, shrink and shrink and shrink.

here is one advantage that comes out of this week. The unemployed and the student with his middle-class background soon find that all of



How are the poor going to be heard among people wh really don't care?

the obvious barriers are disappearing. Now they begin to talk to each o man to man. At first the student was horrified in terms of the manners maybe the language, or the vocabulary that the unemployed guy has. soon the student discovers that in terms of clear, logical thinking, and ability to concentrate upon a problem and stick to it, maybe this un ployed man can run rings around him. He learns about his likes, disli hopes, fears, dreams, ambitions, and then he learns how to really estim this guy as a human being when all of the superficial barriers are do At the end of a week, these guys are really right guys. The difference background, status, color, visibility, all of these do not count.

Barriers broken down, people able to communicate—now that's you have at the end of a week. But the four guys who are unemployed the idea: "Look, I never thought such was possible as a result of this live I think my buddies who are in the same situation that I'm in ought to c together with us to talk about our problems." But the guy who though had ten buddies, whom he could get to sit down and talk as a grou men, found that he could only produce five. And so on and on. And of this group grew Chicago's first union of the unemployed. Today union has 500 working, active members.

Let's see what happened in that situation. A few people got toge and decided to commit themselves to people as people. And out of came the second aspect of this brand new thing and that is that the pe these people who are often called undisciplined, immoral, and riffraff—t themselves participated, led, and did the job of organizing what needed in this situation. They said, "Oh, yes, we need people with s and with college background, and we need you men of faith who can sp out of your experience and motivation. Do you know what we need for? Not to lead, but to learn how to be foot soldiers in an army which lead. And once you have learned how to bring yourself to the situat then it is time to use your skills. If you submit yourselves to the same

Photo by Ken Thom

us as we do, the end result will be that you will be trusted. And this only time that the particular skills that you have can really be put operation, because you will be trusted not as an outsider, but as a real n who is in the situation along with us."

a awakening is here! This brand new thing in Chicago is that *people are lowest down in the socio-economic scale are now looking anew at own situation, devising their own goals and tactics, concentrating upon that situation can be changed.*

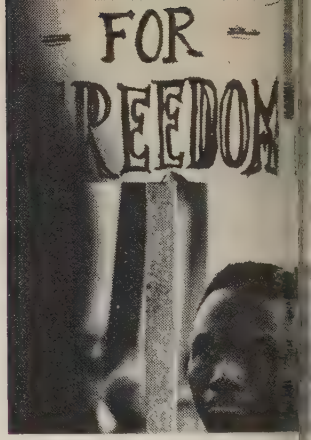
w there's a problem here in terms of morality because those of us who been caught within the accepted conventional structures are more erned about following the rules of the game. In order to make change, must, first of all, make sure that the change occurs in a nice, gentle- v kind of way, according to certain rules that we have set up. Every the people on the other side who don't really believe in these rules to act, we become shocked at their behavior.

condly, they may be a little disorderly in terms of making the change. we say: "Don't show so much hostility. Be subtle about your demands. t call a guy your enemy and say that you are going to make war upon that you hate his guts. Above all, please don't act disorderly. It's all for you to protest, but why should you interfere with my going for a ini at the bar by simply blocking traffic? Or why do you want to go e courts, or sit down on Lakeshore Drive? Isn't that awfully inconsid- , especially when traffic is backed up to 55th Street on the South Side? w you have enemies, but be sure you precisely locate the enemies and bother the rest of us who are innocent."

ce you have begun to organize the poor and once you've said that have the privilege of self-determinaiton as a new expression of moral- then the poor are going to ask: Where were you middle-class people we were inconvenienced so long? What did you do to help us? 't you really guilty? Is the freedom and prosperity of our nation to fit all but the poor? Why have you allowed systems set up as tempor- n the 1930's to dominate your thinking with respect to how the poor, unemployed, the people with children should be treated in the United s—a principle that was based upon the fact that if you work you were osed to really get the rewards of your labor, but if you're out of work, have to be penalized, even though your unemployment may be no fault our own. You've got to be penalized, because a guy who doesn't work arn his bread is only worth getting a little bit. And his children are worth getting a little bit. And where his children go to school is not osed to be as good a school as the schools that are for those of us who risen to the top.

nd so the poor say: "My children are really being denied equal ac- to the benefits of society in an age when education more and more mes *the* way to be a part of America's main stream. Why shouldn't I age in creative disorder? Why shouldn't I sit down on Lakeshore Drive

Is today's electronic revolution forcing men to find the real meaning of living together?



and stop traffic until they come to arrest me? Why shouldn't my b
march? Why shouldn't my body go to jail in order to call attention
the inequities that are inherent in the situation and to confront you w
the real conditions that I live under, and do it in a way that embarra
you? After all, you talk about the rules of the game. You played the ru
of the game and this has occurred, so why shouldn't I turn the tables a
invent a new rule? And present a new expression of morality. Isn't it re
immoral for the people of the middle-class and the people of the churc
to insist that in order to have the real rewards of the society I must we
when they do not make certain that the jobs are available at which I r
work? Isn't that immoral?"

We are in the midst of a technological revolution. That technol
cal revolution simply says that a new prime power, electricity, has m
possible the invention of machines to replace the work that we used to
with our brains. It's the same way in which the first industrial revolu
gave us machines that took the place of our hands and our arms. A
what has also happened is the linking of these machines through autom
processes to electronic computers, and thus has occurred a computeri
revolution. Here is a revolution that makes it possible for all of the ac
tional productivity of the United States to be accomplished by the ad
of machines, not by the adding of human labor. By most conservative e
mates, only 20 percent of the people will be required to do productive w
in the future, and some radical estimates say that only two percent will
required to do productive work. If this is going to occur, you've got
task of training the two percent, but you've also got to find jobs for
other 98 percent. The jobs themselves occur outside of what we call
regular processes on the production line—the making of goods. Thus,
percent of the people will have to work in services—that is, in term
relating to each other as human beings, to discover the real meaning of
ing together, to discover the real roots of urban culture.

Photo by Ken Thom

od is at work in history. To discover the real affects of people con-
ted by the Lord Jesus Christ, the job of the church may be that of
ting out that in this situation the Lord is present. And yet we've also
to learn to understand that those who are without faith may have the
of confronting us with the thought that the Lord is present.

nd this is what the poor are doing at this time ahead of the revolution.
poor are pointing out that the situation is frought with injustice and
uity and unrighteousness and sin, but they are also giving us some good
s. They are telling people that the situation under which they live
be changed, and they are calling for us to participate with them in
ing this change. They are saying to the middle-class, Christian people
his world, that this revolution is yours, too. You can participate, but you
participate as a foot soldier, along with us, to prove your right to use
skills and to work with us. They are not saying that, because of your
ileged position as you get into it, you are going to lead us to paradise,
hat you are going to dominate and manipulate the situation.

his, it seems to me, is a new period in human history, and therefore it
oves us in the face of the situation to learn a new language. The first
uage is our language of faith, a language that we ordinarily speak. The
nd language that we've got to understand is how to talk to these people
are now coming to power on their own terms, how to talk a second
lar language, and to translate these things that we feel so deeply from
standpoint of our Christian faith. Can we bi-lingual? If we can become
ngual, then we can proceed with this new thing.

's bigger than one city. This new thing is concerned with the ques-
s of justice, with the opportunities of participation, with the obscenities
are practiced upon people when they are ignored and made to appear
sible. This new thing in which the poor of our country are asking for
w understanding and for human rights is a part of a world-wide awaken-
among the under-privileged in Africa, Asia, and South America.

he world will eventually shed its inequities and put on a new dress in
r to mourn no more, because the new thing that is occurring is a thing
I believe the Lord is doing constantly to revise the structures so that
e structures may be rendered more equitable. And therefore the job of
church, and the job of you young people in the church, is to take this
ation seriously so that you are aware of it. And the only way that you
really know what's going on is to plunge within the context of the
n situation, not just with mind, but also with body. And if you plunge
it with body, you are going to have to use the hardest, most rigorous
l of thinking, if your body itself is not to be drowned or swamped when
get into the water. If we have the heart to use this know-how given to
then a tremendous thing will happen to us and to our neighbors! ▼

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n Training Center for Christian Mission in Chicago. This article is adapted from a
h he gave at the 1965 Youth Forum of the United Church of Christ.

QUEEN . . . FOR A MINUTE

How does a girl with a reputatio
for hating boys win a man?
It simply takes a big dance . . .
a hot rod . . . two handsome lads . .
and a "new" girl in town.

a story by Eleanor Mohr Struthers

Pepper Turnley marched out through the portals of Monroe High School and straight down Butternut Street toward her house. She was thinking dark thoughts about mankind in general and men specifically, especially boys, when a Model A coupe wheezed alongside the curb.

Tiny Umbrell, Pepper's cousin, beeped the old-fashioned horn. "Some class, huh?" he asked proudly, reaching out and patting the car's battered side. Tiny was fat, weighing more than 200 pounds.

Pepper surveyed the ancient automobile. Answering with her usual sharp tongue, she demanded, "What is it?"

Tiny's full face fell. "It's my new car," he said. "And after I get her fixed up, it'll be a real chariot. Get in, I'll drive you home, since you live next door, it won't be out of my way."

"You're a true gentleman," Pepper said as she climbed in and banged the door. She was a small, vivacious girl with short cropped dark hair and large brilliant eyes.

"Hey, easy there," Tiny yelled. "That door falls off sometimes."

"Anything else work?" Pepper asked.

"Now, Pep," Tiny pleaded, "just because you hate boys, you don't have to take it out on my car." He patted the dashboard affectionately.

Hate boys? Pepper thought, if you only knew.

The car swerved toward the curb. "Look out," Pepper yelled.

Tiny pulled the car back. "I haven't named her yet," he said.

"Well, she's a real gasser," Pepper said, coughing.

"That's good," Tiny agreed, "that's what I'll call her, 'The Gasser.' "

Pepper reached over and turned on the headlights.

"Yeh, don't do that!" Tiny yelled. "It won't go with the lights on."

"It won't?"

"No, it doesn't generate enough juice for both the lights and the motor."

"You mean you have a short in the electrical system," Pepper explained.

"Okay, okay," Tiny said, stepping on the brakes. "Here we are."

Pepper got out carefully, holding the door so it didn't fall off. She was walking up the steps when Tiny called, "Pepper, can I come over after supper and check my trig answers? I'm not going to the sock hop."

"You're not?"

"No, not after that principal goofed it up, wanting a stag line. All of us guys on the football team are going to Bruce Barton's and pop corn and listen to his records. I'll stop on my way over there."

Pepper sighed as she went in the house. Bruce Barton was captain of the football team, and an honor student. Besides all this, he had curly brown hair and the whitest teeth Pepper had ever seen. But Bruce was going steady with Delores.

She groaned when she saw the large carton in the front hall.

"I don't know why those costumes for the school play were delivere here," Pepper's mother said. "Just because you're the student director, y don't have to do everything."

"I like to do everything," Pepper said, "except carry large cartons ove the school."

"Don't worry about it now. Come to supper, we're eating early beca your father and I have a board meeting at the church tonight."

After she had eaten, Pepper got her list of things she had ordered fr the costume shop in Capitol City. She pried open the lid and there on t was a large square box. Inside was a beautiful blond wig. Pepper checke her list again. No blond wig ordered. But it was lovely. She took it o and held it up. It was silkly and soft, and it certainly looked real. S tried it on and looked in the mirror.

"Kazow!" she said, "Kazow!" She looked like a different person. "No if I just put a little eye shadow here and some mascara, and fix a differe mouth—" She took out her theatrical make-up kit and began.

The phone rang. "Pepper," the voice on the other end of the line drawle "I won't be able to come to play practice tomorrow night at all. Sin Bruce isn't taking me to the sock hop tonight, I'm going to make him ta me to a movie tomorrow night."

"Just a minute," Pepper exploded. "This is the week before we open."

"Honey," Delores drawled. "I just have to go some place with Bruc This play practice has kept us apart. I never get to see him except school, when he walks home with me after school, and when he takes m home after play practice."

"But, Delores, you need the practice. You aren't sure of some of yo lines in the third act!"

"Honey, I was afraid you wouldn't understand, since you don't go stea with anybody. You've never gone steady, have you?"

Pepper hung up. She kicked the wall. Then suddenly her face lit u She ran upstairs and hurriedly put on her new dress, the one she had be saving to wear on opening night. She got a pair of high-heeled shoes fro her mother's closet and sprayed herself lavishly with her mother's perfum

"Kazow!" she thought. "Maybe I overdid it." She went back to h room and opened all the windows while she finished applying her make-u

Just then there was a knock at the door. She rushed downstairs. Ti took one look at her and almost fell across the threshold. It was the blo wig, Pepper thought.

"I, I," he gulped. "I came to see if . . . Say, who are you?" he aske recovering himself a little.

"Diane Darling," Pepper said. "Just call me Diane. I'm a new girl school."

"Holy mackerel!" Tiny said, polishing the toes of his shoes on his pants gs.

"I came over to see if Pepper could give me a part in the play."

"If she doesn't," Tiny said, "she's crazy."

She laughed. "Oh, I know I'm going to love this school. You have so nany plays and dances and things."

"You like dances?" Tiny said, his 200 pounds shaking with excitement.

"I love to dance," she cooed.

"Holy mackerel, there's a sock hop tonight. I, I'd love to take you."

She batted her heavily mascaraed eyes at him. "How nice," she said. Let's go."

Tiny was hypnotized. Helping the blond into his car, he forgot about the oose door and pulled it off. He stood there with it in one hand while epper took his other hand to steady herself while getting in. She decided hat high heels took a little practice.

They started sputtering down the street. When they were nearly at Bruce's house, she reached over to the knobs of the dashboard. "Oh, what unny little buttons," she cooed. She pushed the one that turned on the ights. The car stopped dead still.

She fluttered her eyelids some more. "Oh, what have I done?" She said.

"It's nothing," Tiny assured her, "nothing. It's just that we don't have nough juice."

"Oh, how cute to call gasoline juice," she said, "you're so cute."

"I didn't mean gasoline," Tiny explained. He went into great detail about he generator and the electrical stytem. The girl did not interrupt him. She did not tell him he meant cam shaft instead of connecting rod. She nerely looked interested. Tiny glowed.

"Do you really think I'm cute?" he said as he came around to her side of the car. He learned on the door. It feel off again with a crash.

The noise brought out the members of the football team. They stood on he porch of Bruce's house and whistled. They howled, shouted, and tamped their feet. The girl smiled, waved, and batted her eyelashes.

"What a gasser," somebody said in admiration.

Tiny thought they were talking about his car. "Yes," he agreed, patting he car's hood. "She sure is a beaut."

"You can say that again,." Bruce said, looking straight at Pepper. Sh fluttered her eyelashes again.

"What's wrong, Tiny?" somebody asked. Tiny explained the problem.

"And I don't know how we'll ever get to the dance," Pepper said coyl "It's almost dark now, and we can't drive without lights on."

"Don't worry," Bruce said reassuringly. "We'll push you to the dance won't we fellas?"

"Sure," they chorused. And they did. Pepper had never arrived any where in such style. Neither had a princess, nor Cinderella.

"Aren't you boys coming in?" she asked alighting from her coach.

"Well, gosh, well, I mean, we . . ." Bruce began.

"Sure we are," somebody said. And they all walked in with Tiny an the blonde. The record player was barrelling a real swinging number an the kids were jerking to the music. "Step right up, folks," the principa was saying. "Vote here for the Queen of the Sock Hop." Pepper and Tin swung out on the floor.

All evening long Pepper tried not to talk very much, fearing her voic would give her away. She smiled, she looked interested, and she remem bered to flicker her eyelashes occasionally. Of course, she had to say some thing once in a while. She told Tiny he was a wonderful dancer. She tol Reds that she didn't know how anybody understood trig. She told Sh that she just loved football players. She told Bruce that she admired me with both brains and muscles.

Luckily she never got to dance very long with anyone as someone els was always cutting in. The football team had formed a stag line, and the seemed to enjoy cutting in and dancing with all the girls.

Pepper had never spent such a wonderful evening. Bruce danced thre dances in a row with her. "Gosh," he said, "it's too bad you came wit Tiny. I'd like to take you home."

"Oh," Pepper said quickly. "Tiny won't care. He's my cousin!"

Bruce gave her a strange look, and for a moment Pepper thought he sa through her disguise.

Just then the principal took the microphone. "Before the last dance he said, "we want to announce the winner of tonight's queen contest."

Pepper shivered. She had never been queen of anything. As Peppe

urnley she knew she would never be queen of anything, except trig class, aybe. The principal studied the list in his hand. "By a landslide, it's our ew girl, Diane Darling!"

The crowd clapped and cheered. Bruce led Pepper to the crepe paper ecorated throne and placed a crown on her long blond hair. Pepper niled. She glowed. It was wonderful.

"Just a minute," the principal said. "Guess you're not used to crowning ueens, Bruce. That crown's on crooked!" He pulled it off. Diane's long lond hair came with it. Underneath was Pepper Turnley!

There was a long silence. Then the principal laughed. "That's a good ke, Pepper," he said. And he put the crown on her again. The tears lled down Pepper's checks. She felt so little, so small. She wished she ould crawl into one of the cracks in the floor. Someone turned the record layer on again. Everyone started dancing.

Pepper took the crown off her head and slipped out the side door. She arted running blindly, sobbing in the night. Then she heard someone beind her, running even faster. A strong arm caught her.

"Hey," Bruce said, "who ever heard of a queen running away?"

"Let go," Pepper said. "I'm not a queen. I'm not Diane Darling. I'm ist plain old Pepper Turnley, so homely and bad-tempered that nobody vants to date me. Now go on," she yelled, giving him a push.

"I said I'd walk home with you, and I'm going to," Bruce said firmly. Ie was mad. They walked along, neither of them saying anything.

"Goodnight," Pepper said as they turned in the gate at her house. "I'm eally sorry I caused so much trouble," she said softly. "I just wanted . . . just wanted . . ." She couldn't finish.

"You just wanted to be popular," Bruce said for her.

"That's right," Pepper said, "how did you know?"

"That's something we all want," Bruce said. "You know, Pep," he went n. "I've been thinking while we've been walking. Gosh, you were an wful lot of fun tonight."

"That's because you thought I was Diane."

"No, I mean you were so different. You never said you hated boys; you ever told me to turn blue, or any of the things you always say."

"No," Pepper said, "I tried to be nice."

"Do you think you could keep on trying?" Bruce said. "Because if you ould, I'd like to take you to the movie Saturday night."

"Kazow!" Pepper said, "Kazow!" Then she remembered. "No," she said, you're going steady."

"Not any more," Bruce said. "She tried to make me take her to a movie."

"All right then," Pepper said. "Saturday night sounds like fun."

And she went in the house, swinging the blond wig in one hand and her rown in the other. ▼

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OF RELIGION

The Bible speaks to life today .

PAUL HAMMER The Bible is a pointer to life today because it s come out of the real life of real people. This is why it has lasted rough the centuries. This is why every renewal of the church rough the ages has come at a time of the rediscovery of the Bible. d this is why the Bible has relevance for our times. But if we are gain the most out of our studying the Bible in relationship to the oblems we face today, we have to know how to approach the Bible.

Is faith for our day? First of all, the Bible seeks to speak from ith to faith. By using the word *faith*, I do not mean a belief in meone or something, for faith has to do with the fabric of the way lationships occur in the midst of life. In other words, I would like define faith primarily in terms of relationship. This relationship is st shown by a triangle in which the top corner would stand for that ality we call God and the lower corners would stand for man—ourlves and our neighbors. And faith is concerned with the way in hich these three aspects are interrelated. There is no such thing as relationship between you and your fellow man that does not concern e relationship to the reality we call God. Nor is there any concern r the relationship between a man and God that does not affect the lationship to his fellow man. If you change any part of the triangle, alters the whole.

And so when the Bible speaks about faith, it is out of a concern for ese relationships in order to communicate them that others may are in them. The first century writer says, "That which we have en and heard, we proclaim also to you so that you may have fellowip with us and our fellowship with the Father and with his Son, sus Christ. And we are writing this that our joy may be complete." other words, the Scriptures are basically an overflow of joy. They e an overflow of that experience that has made life whole again. d the desire then is to share this so that the life of others may ow something of the wholeness—the health that God intends for l human beings.

But in trying to express the deepest things that affect us, words are ways inadequate. For example, if you were to try to describe all at a real handclasp means—the way in which two people express a ncern for a relationship with one another, you cannot reduce that to rds. Words are always something less than the experience itself.

Words may be weak, but we still must speak. As one tries to derstand the Bible, therefore, one does not make an object of the

words, for the words of the Bible are not primary, but what is pr mary is the relationship to which these words point. St. Augusti said: "I cannot speak of God, but woe is me if I say nothing at all The faith-relationship cannot be reduced to words. But, because the joy of the relationship, something has to be expressed so th others may be pointed to the possibilities of what that relationsh can mean. And so, the joy and insight of the biblical writers brought to bear on the unwholeness of our day.

Man's life in the world. In understanding the relevance of th Bible for today, one must also be aware of at least four emphase throughout the Bible. The first emphasis is upon man or man's li in the world. The Bible is not concerned about life removed from th world in some ethereal, spiritual realm. Rather, *it is concerned abo the real life where people live in the day-to-day relationships and e periences that affect them.*

From the very beginning, the Bible talks about Adam. Now *Ada*

Faith is our lifelong thanks for a new cha

is the Hebrew word which means *mankind*. It is *not* the Hebrew wor for the individual man. The concern of the Scriptures when it poin to Adam is the concern for mankind, and in that sense, you a Adam, and you and I together are Adam. To miss this dimension the biblical testimony—by making of these early chapters of Genes simply a story about a man way back in the beginning unrelated our own life—is to miss the very way in which the biblical write are pointing to mankind's life in the world.

And the Bible is real, for it deals not only with the good thin about people but also with the real anger, the real hatred, with t real breakdowns in human relationships. It's all there because that the way life is—yesterday and today. But the Bible doesn't lea things there. It moves to a second emphasis.

God is at work in the world. Considering man's life in all i grandeur as well as degradation, the Bible points secondly to *wh God does in the midst of life to make it new.* In one sense, perha the real place to begin Bible study is not with the Bible, but with th morning's newspaper. We should begin where we are, for that's whe the writers of the Bible began. They took the situation in which th stood and sought to read it. They tried to understand the way which the power and reality they called God was at work.

When the Old Testament writers looked back on the Exodus, th

l not record the event by saying, "A bunch of us got out of politi- bondage in Egypt." Rather, they said, "God led us out of bond- e." Now you cannot prove scientifically that God did this, but this the way in which they saw the event. The thing that happened is erpreted as the way in which a power is at work that is not of their king. The emphasis here is upon the gift of deliverance out of ndage. Even though there were political, social and economic fac- s involved, the biblical writers wanted to point out that in the dst of these factors there is at work one who gives to them a new portunity, a new life.

For illustrative purposes, there is a parallel between the documen- y follow-up of the early American revolution and the deliverance of Egyptian bondage. Just as in the Declaration of Independence American colonists pointed to their new lease on life, so, too, do biblical documents point to what has happened to make life new.

The new life is a gift. And the emphasis in the Bible is not on the y in which man achieves a new life—by obeying rules, working rd, and doing this and that—but the emphasis is on the way in hich that life is a gift. Again, for illustration, think of how friend- p occurs. Can you by yourself really achieve friendship, or is endship actually a gift? In the last analysis, friendship is the gift one person saying to another: "I accept you as you are. I take u, not because you've done many nice things for me, and in spite your weaknesses." And similarly, the Bible does not say, "Measure and then I will accept you," but rather the Bible says, "You are epted."

Isn't this what marriage ultimately means? That here is a person o says to us, "I take you as you are." And we can spend then the t of our life expressing gratitude to that person for the gift of love. hink that's what marriage means—the lifelong expression of grati- le for the gift of love. And faith, in the biblical sense, is the life- g process of showing in many ways this gratitude for the gift of a w chance, of a new acceptance, of a new life.

And for the New Testament, of course, this whole process finds it lmination in the coming of Jesus Christ, so that he is the new odus, the new deliverance, the new way out, thus expressing what d does in the midst of human life.

The community of faith: And when God does act in man's life the world, he does it always in relationship to other people. Thus, a rd emphasis in the Bible is *the community of faith.* We see that a mmunity is created in the Exodus as Moses leads a people out of ndage. And, in the New Testament, Jesus does not simply deal th individuals; there is also the formation of a community of con- n, the disciples, the church. The individual is extremely impor-

tant but always in the context of a community of relationship.

To serve and to witness among others: This community of fa·t is not to be concerned primarily with its own little "in" group. Th Scriptures point to the concern of this community to serve and wi ness and testify in and to the life of the world. And this is n simply a one-way street in terms of *from* the church *to* the world. Th Bible also sees God at work within the fabric of the world's life i order to speak to the church. The whole purpose of the Christ community is to listen, to learn, and to serve within the fabric man's life in the world.

A community fails when it builds only for self. In terms Adam as mankind, what is portrayed in the building of the Tower Babel is an expression of the way in which man seeks to exalt hi self, "Come, let us make a name for ourselves." But this kind of se centered building of a name for oneself ultimately ends in the destru tion of the human community—in the breakdown of communicati between people. The whole history of Israel is presented by the bibl cal writers as the way in which God struggles with the people Israel to make of them a servant nation to the world, and the Ne Testament writers saw this reaching its culmination in the comin of Jesus, and in the Pentecost story that you read in Acts. Here on sees that what is important is no longer the way in which man seek to build a name for himself, but the way in which God, by his Spiri breathes new life into the human community in such a way that w are no longer broken apart but bound together in a new purpose an in a new meaning. The story of Pentecost is the answer to the sto of the Tower of Babel.

Two words—sin and love—are central in the Bible, becau of the way in which they are involved in the life of man in his rel tionship to his fellow man and to God.

The problem with the word *sin* is that we often think simply i terms of sins. But, in a real sense, sin is not primarily a matter what one does or what one does not do. This whole codification do's and don't's does not really get at what sin is all about, becaus what sin is is brokenness, or separation, or rebellion. In the triangu relationship which exists among God and man and fellow man, sin i kind of break in terms of the relationship between God and man. Th is the fundamental sin (in the singular), but it leads on to what then the breakdown in terms of the relationship between man an his fellow man where we might begin to use the word sins (in th plural).

The sins of the suburbs may be different from the sins of th inner city, but the reality is the same breakdown of one kind or an other in terms of the way in which people live together. It is relate

the loss of that foundation of life we call God. And, furthermore, s in turn affects the way in which what we do enables or disenables other person to have some kind of an understanding of the relation-p with God. This kind of interrelated concern permeates the whole lical concern of what life is all about.

The love that restores our brokenness: With this picture of sin the one hand, the Scriptures also speak of a love that heals the ak, that seeks to put the triangle back together so that relationships not broken or distorted. The whole Old Testament is funda-ntally the story of God's search and love and faithfulness in the dst of the unfaithfulness of Israel. So, don't ever let anybody tell that the Old Testament is simply a book of judgment. Where re is judgment, it is judgment of discipline, of love in order to ng back, restore, and heal. By the same token, the Old Testament not just a book of laws. It is concerned not primarily with laws but th relationships to which these laws then speak.

ove that gives of itself can heal

Some say that we have taken all of the judgment out of the Chris-n faith and made love such a namby-pamby sort of thing that it s lost something of the discipline with which love also judges. It true that there are elements in the Old Testament of being afraid, t I think one would have to say that in the New Testament there also a concern for the way in which love judges and disciplines. though God loves us even in our rebellion, there is in life a sense in ich one honors, and in that sense, fears, in order that one may ect life to its real purpose.

In the Christian faith, this love ultimately is seen in the person of sus Christ. One writes the term Christ across the triangle of the ationship of God to man and fellow man. The reason for doing is that in the coming of Jesus Christ one sees the climax of what d has been doing with man throughout history. In the coming of sus, God declares his love for man as only he can do. This is not love that is partial or gets sidetracked or somehow loses its way m time to time, as our love does; rather, here is the declaration of love from which nothing can separate us. It is the perfect love of d for man, declared not in words but in a life and in the midst of r history where we live.

But the coming of Christ not only shows the way in which God es man, it also shows us the one in whom there is perfect love

of man for man. There was no breakdown in the sense of Jesus' rel tionship to other men and his concern for them. It was complet It gave itself even unto death to show its depth. And by the sam token, Jesus also lived in perfect love toward God. He is the on whom we call our redeemer, or our healer, because he puts the ch of the world's life back together.

Three words for love are found in the Greek, and it might he us understand love if we understood the differences between the three words. The first Greek word for love is *eros* (erotic is a wor which comes from this). This kind of love in the Greek is a possessiv kind of love. Now it's not necessarily negative, but this is the kir of love that wants to possess. It may want to possess knowledge, it may want to possess another person. The second word in Greek *philia* (the name of Philadelphia, the city of brotherly love, com from this). This describes an "I love you, you love me" kind of rel tionship. This is an interacting, mutuality in love; and again this part of our human experience.

But neither of these words are prominent in the New Testamen The Greek word for love that you have heard is *agape*. This is th kind of love that gives itself for another, that is concerned not abou what it's going to get back, but only about what you can give enhance the life of another. This is the sense of God's love for ma in Jesus: This is the love that gives itself because it is concerned abou the fullness, the health of our life.

Remember that passage from Romans? "I am convinced," says S Paul, "that nothing in all creation can separate us from the love God in Christ our Lord." That is the kind of love that is not subje to the changes of our own frailties. That kind of love is the reaso why in dealing with all problems of our human existence we affir that we belong to Christ.

The ultimate in love: He is the one in whom the ultimate trus worthiness of God is shown to us, and if that is the foundation, the one knows direction in the midst of all insecurities, frustrations, an tremendous problems that seek to overwhelm us. One finds a dire tion that isn't naive, that isn't over-simplified, that knows the tragec of death and of the cross, yet affirms in the midst of death that ther is a love that cannot be destroyed. That love is the love which car for us through thick and thin. And that, basically, is what the Bib is all about. ▼

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RE ON MORALITY . . .

and Sex in Plain Language ric W. Johnson. (Lippincott, 1965) . *Recommended for junior highs their parents.*

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Landers Talks to Teen-Agers ut Sex by Ann Landers. (Fawcett ications: Crest Book paperback,) 40 cents. *The popular newspaper nnist answers questions with her l honest, down-to-earth flair.*

Art of Dating by Joy and Evelyn Duvall. (Association Press, 1958)). *This much-quoted sociologist and daughter discuss the many aspects en-age dating.*

Wait Till Marriage? by Evelyn Duvall. (Association Press, 1965) 5. *The author considers every argu- generally used to justify pre-mar- sex, giving her reasons why such ments are unsound.*

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and Board: Plain Talk About riage by Robert Farrar Capon. non and Schuster, 1965) $3.95. *In enchanting book, an Episcopal t and father of six shares his wise witty vision of what married life be between two people who love other.*

I Loved a Girl complied by Walter Trobisch. (Harper and Row: Harper Chapel Books paperback, 1965) 95 cents. *A private correspondence between two young Africans and their pastor.*

SRA Guidance Series. Published by the Science Research Associates, this series of pamphlets is valuable for individual and/or group study. Sample titles for junior highs: "Getting Along With Parents," "High School Ahead," "Let's Talk About Honesty;" and for senior highs: "Facts About Alcohol," "Facts About Narcotics," "Understanding Yourself." 50 cents each.

These Rebellious Powers by Albert H. van den Heuvel. (Friendship Press, paperback, 1965) $1.75. *The author asks pointed questions about our times and the powers which really shape our attitudes toward such forces as sex, race, money, the cold war, and parents.*

God and Day's Work by Robert L. Calhoun. (Association Press: Reflection paperback, 1957) 75 cents. *On Christian vocation in an unchristian world.*

Doing the Truth by James A. Pike. (The Macmillan Co., paperback, 1965) $1.45. *The theory, practice, and motivation of Christian ethics in politics, sex, and business.*

The Art of Loving by Erich Fromm. (Harper and Row: Bantam Book paperback, 1965) 60 cents. *A classic analysis of the meaning and power of love in all of life.*

The Freedom Revolution and the Churches by Robert W. Spike. (Association Press, 1965) $2.95. *Brings various strands of historical, sociological, and moral discussions into sharp focus for persons in local churches.*

Prayers by Michel Quoist. (Sheed and Ward, 1963) $3.95. *A French Catholic priest shares the deepest longings of despair and faith through a collection of personal prayers.*

Are You Running With Me, Jesus? by Malcolm Boyd. (Holt, Rinehart, and Winston, 1965) $3.95. *A collection of "beat" prayers by a famous clergyman.*

THE ROAD NOT TAKEN

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

BY ROBERT FROST

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